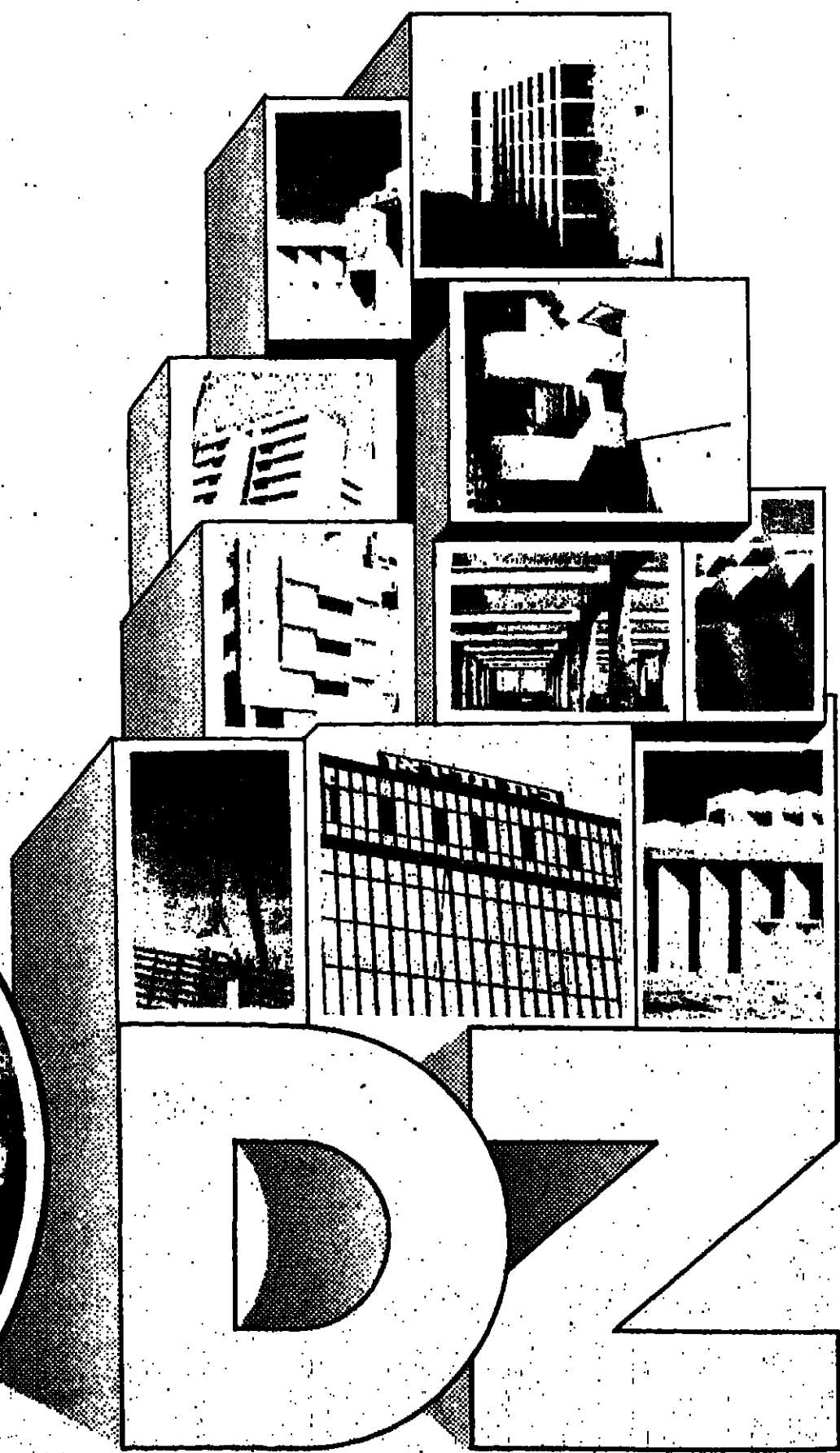


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THE JERUSALEM
POST
Supplement

Monday, September 28, 1981

Rosh Hashana 5742





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TO THE FLIGHT OF TIME AND
SUMMON US TO SPEND OUR DAYS WITH PURPOSE

ROSH HASHANAH · 5742

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Cover by Yaacov Kirschen.
This Jerusalem Post Rosh Hashana 5742 Supplement is edited by Moshe Kohn. Makeup and graphics, Baruch Berniker.

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IN THE FOOTSTEPS OF THE PROPHETS

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'In my heart is a museum'

Poet Yehuda Amichai talks about growing up in Germany and Jerusalem to Rahel Hollander-Steingart.

"You came through Haifa. The harbour was new. The child was new. You lay on your belly, not to kiss the earth of the holy land, but for the shooting of 1936." (From The Travels of Benjamin the Last of Tudela)

How old were you when you came here?

I was 11, in 1935. Did you find it hard to adapt? Not at all. My family was Orthodox and I was brought up in a strongly Jewish-conscious environment. In Würzburg, where I was born, there was a flourishing Jewish community that was deeply entrenched in its own culture. It was also very progressive. In the Jewish Montessori kindergarten, I was taught to read Hebrew along with German. At school I learned modern Hebrew. That helped a lot when we got here.

What else do you remember from your childhood?

My parents and grandparents on both sides were strictly Orthodox, but not the learned kind. There was a deep-rooted and joyous Jewishness. They were all working people. My grandparents moved to town, where my father had a small shop. My grandparents were farmers. I loved being with them during the summer vacations and enjoyed the rural surroundings. Where did you settle when you came here?

At first we lived in Petah Tikva. At the time it was a wonderful little moshava with citrus groves, wide spaces and no roads. I was happy. Most kids had problems adapting. Was it only knowing Hebrew that made it easy, or were there other factors?

Sure. All my life being Jewish had been perfectly natural. I always knew that we didn't belong to the German people. Those who had problems were the ones who came from assimilationist homes. Suddenly they were thrown into a Jewish milieu completely strange to them. Were there no differences at all for you?

"In my childhood I lived in places where the Maccabees fought in the snow and the woods. But the voices got ready to jump Towards my present time. (Achziv Poems)

Differences yes, but no clash. Petah Tikva was a barefoot society. In what way?

In the Sabra way. Discipline at school was non-existent. Children refused to obey, threw things at teachers, ran away from classes — the opposite of my Jewish school in Würzburg. But I soon learned and took part, yet without losing the inner discipline I had acquired. How long did you stay there?

A year and a half, then we moved to Jerusalem. Any difficulties here — social or cultural?

None at all. Jerusalem of the Thirties was a society of olim. The absorbed were the absorbers. The same held at school. I went to Ma'alach, a religious high school, which gave us a broad general education as well as Judaism. Who were your teachers?



Aliza Auerbach

Most of them were olim from Germany who were religious as well as progressive and truly involved in teaching. I was especially influenced by Dr. Pinhas Blumenthal. Besides the Jewish Thing, he taught us to be interested in general culture and to be tolerant. Did all your classmates come from Orthodox homes like you?

Of course. How many stayed religious?

Nope. "Oh father, chariot of my life, I want to travel with you, take me... carry me home..." (Second Encounter with a Father)

Who was your class teacher? Dr. Blumenthal was, from grade nine till the end of high school. He did much for education. He was part of the liberalism that flourished in Germany between the world wars. The olim from Germany imported German liberalism, just as the olim from Russia brought socialism here. The kibbutz was a product of the combination of both cultures. In your opinion, was Germany before 1933 a state that realized liberal values?

I don't know, I was a child. I mean your present opinion. I can't say what happened in Germany then. Presumably the other elements were also present, but on the surface this was what it looked like. How does it look today when you read books of that period?

You've got a point there. Thomas Mann and all that. Of course, there was something wrong with that liberalism, it wasn't anchored in

middle-path between religion and humanism. It was precisely through his Jewishness that he gave me the values of human dignity.

"My father came to me in a pause between two wars or two loves... he asked about my little room, and how I make out on the tiny salary of a teacher... It was Mincha-time. My father knew that I don't pray anymore..." (An Encounter with a Father)

Are you still religious? No, later on religion didn't interest me anymore. I'm not anti- or anything like that. I hated being obliged to do things. I got bored with all those mitzvot, saw no point in them. Religious laws are like football laws: someone who isn't a fan can't understand why 22 people run after a ball for 90 minutes observing fixed rules. The observances took too much effort and time. There is so much else to do. But for children religion is wonderful and they love it. There is a lot of beauty in religion.

"And he went out of the enclosure. Half he and half another. (In the Enchanted Garden)

When did you leave it? When I was still a teenager. "I showed her the place where I once laid tefillin. I brought her chapters and verses... and all the miracles that have not yet healed in me... I revealed to her that King David is not buried in his tomb And that I don't live in my life..." (Tourist)

What did you do after high school? It was 1942. I enlisted in the British army. First I was in a unit that was supposed to halt Rommel's advancing army. The unit was formed practically overnight by the British together with the Jewish Agency. It was called Coast Guard.

"Here I stood in the summer of 1942 on guard against the enemy For my years to reach the present. New enemies are coming from the East. But the same breeze dwells still. In eyes red with sleeplessness." (Time, Poem 78)

After a few months I was sent to a regular unit, which went to Egypt. How does that period compare to your other wars?

I felt good to be part of the war against the Nazis. But in that war I never reached the fighting. The excitement began in 1945, when I smuggled arms for the Hagana. That was great. The adventure, the danger and of course knowing that it all went towards our becoming a state. The traumatic events came later, with the battles of the War of Independence. I was in the Seventh Battalion of the Palmach, which fought in the Negev during all of the war, until the end in 1949.

"I fell in the battle of Ashdod. In the War of Independence, My Mother said, then, he's twenty-four. And now she says, he's fifty-four and she lights a remembrance candle.

Like birthday candles... Since then my father died of pain and sorrow. Since then my sisters married And named their children after me. Since then my house is my grave and my grave — my house For I fell in the pale sands of Ashdod."

(Since Then)

When did you start writing poetry? At 23.

When you were in the Palmach, many of your poems express the pain caused by the death of friends who fell in battle. Would you say that love sharpened by death is the most constant?

No, I wouldn't say so. I believe this is a feeling shared by every soldier whose comrades fell. It's a guilt feeling over staying alive, a perfectly natural emotion. In the same way every survivor of the Holocaust feels guilty towards the Six Million who were murdered.

"Here at the foot of Mount Gilboa we met..."

Each with the spirit of his own dead...

Like guests who linger at the door We lingered thirty or more years Without the will to leave and without the power to return. The hosts already asleep in their darkness."

(A Meeting of the Palmach in 1978 in Maayan Harod)

Is Since Then based on an actual experience?

It is. I carried a wounded friend on my back for many miles and when I arrived he was dead. From where do you draw inspiration? From my own experiences. "What I'll never see again, I have to love forever. (The Place Where I Have Not Been)

What strikes one in your poems is the difference between love for the dead and love for the living. Does your love for a woman always burn itself out or fade away? Sometimes it ends suddenly. Love is wonderful, but afterwards, when one gets married, it isn't all violins. One has to find the right way. "I divided the days with you, the nights... The many dreams I now dream of you Prophecy your end with me" (My Time in Your Place)

Can you explain what causes this fundamental difference between the two kinds of love? It's very simple: We love what we lose. That's why there are more poems about my father than about my mother, who is alive, and why most love poems are about past love.

A similar duality is evident in your work regarding your feelings about the past — personal as well as historical. On the one hand, an ardent desire to shed the burden; on the other, an inescapable awareness. Do you feel the past as a yoke or do you regard it as a source? Everybody remembers his past. I don't feel burdened by our past more than anybody else. "Oh, God, close your houses. Is the world real? Why hast thou NOT forsaken me?"

(Continued on page 6)

(Continued from page 5)

Great battles are conducted within me."

(The End Of Elia)
In your novel 'Not of This Time, Not of This Place' you resorted to the simultaneous presence of one character in two places to express the pull in opposite directions. Alternating chapters tell about Yoel, who considers going back to his native town but doesn't and the first-person narrator who did go — in order to trace the final suffering of his childhood sweetheart. He follows her boarding the train to the death camp. He embodies the principle of faithfulness: Yoel — the contrary. Would you agree that the split character is a personification of a generation?

I certainly didn't intend to symbolize. I write about my own experiences.

"She answered me: My soul is rent and torn like yours. But it's beautiful because of that."

(Lying in Wait for Happiness)

But it's true that the life of an individual expresses his social environment. That's what authenticity is about. If a novel about Jerusalem characters is authentic then they will reflect the life of the Jewish people in its country and its relation to the Diaspora. The rules of history apply also to man. An individual's personal history reflects the larger trends of the history of his people, as well as general history. In his youth man is idealistic — the French, the Russian and the Zionist revolutions had wonderful ideals, but when it came to practice the ideal got lost.

Do you think this happened here?

Yes, you can say that the life story of the state is that of my generation, the Palmah generation.

Would you say the same holds for the values of Judaism?

I never renounced the values of Judaism, only its practice! As for my generation — you must understand that it's not simply a rejection of the Jewish heritage. In the Diaspora it was easy to realize it, even in a hostile environment. There the Jews were not responsible for the daily chores like police, army, social problems, etc. There was a big shabbos-guy for all that. Here we are responsible for everything, from the foundations up to defence, the fight against crime and drugs, garbage removal, everything.

"As for action, I'm always like Cain... In the face of the act, which I will not do."

As for the writing of the novel, I am always ignorant; I can neither read nor write. And my head is like the heads of those senseless weeds.

(As for the World)

Did you ever go back to your native town?

Yes, for a few days in the late Fifties. The whole novel was inspired there.

Is it autobiographical?

Certainly.

Some things are found in the photographs.

One of the characters who died long ago.

Yes, he was a friend of mine.

What was his name?

His name was Elia.

Did you know him well?

Yes, I knew him very well.

How long did you know him?

From childhood.



a Gentle?

Yes. Sometimes there is an attraction towards the alien.

"I want to Judaize you with my circumcised body. I want to bind you in phylacteries..."

To kiss your thighs... Wash my memories for me. For I've walked in them so much. I'm tired."

(Strain from Your Prejudices)

He reacts to this attraction in opposite ways: The first-person narrator returns to his wife. The other goes to his old mine, not of this town. He doesn't agree that the two ways of his life reflect the two choices of his generation.

"If it does," he says, "it's not a choice. It's a fate."

No true writer is not a symbolist. How do we recognize the true writer? If the reader experiences the life of the writer, then the writer is a true writer.

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How long did you know him?

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What was his name?

His name was Elia.

Did you know him well?

Yes, I knew him very well.

How long did you know him?

Theological issues never interested me.

"Was not God full of compassion? Compassion would be in the world and not only in Him. I, who brought corpses from the hills. Can tell that the world is empty of compassion."

(God Full of Compassion)

Then who is the god in your poems? Just a manner of speech. Humility, I suppose, or perhaps nature. I have never spent as much as a second on the question whether there is a purpose to life. Job's questions don't interest me.

"As for the cry, as for the silence. I am always a shouter; all year long, boarding the one bus."

For the shouter, the cry is a necessity.

What is the name of your little girl?

Imanuela. (Hebrew for "God is with us.") There's no symbolism there at all, no unconscious motives. I was asked about it, it's just a romantic name, no more.

"I have a little girl... Her name is Imanuela. May God be with us."

(There Are Candles Which Remember)

How old is she?

She's three.

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God peers into the world. I am the door. To his apartment."

(Ibn Gabirol)

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It's all right. But we should strengthen our ties with the Jews abroad, especially teach them Hebrew. And they should come here. If there's a period without anti-Semitism, then part of that Jewry will disappear, and I don't think that's a disaster.

"They pay us mourning visits, they sit at Yod Veshem, are earnest at the Walling Wall. And they laugh behind heavy curtains of hotel rooms."

(Tourists)

Who is your favourite poet?

The T'nach (Jewish Bible) and the prayers are poetry for me.

And second?

I have always felt close to the existential approach of the Medieval Hebrew poets, particularly Shmuel Hanagid. He has wonderful love poems.

Any of our contemporary poets?

I love the poems of Lea Goldberg.

And novelists?

I don't read prose anymore. It bores me.

Who were the last you enjoyed?

Nabokov and Guenter Grass.

Any Israeli authors?

Everyone today tries to be original and avant-garde and manages only to be boring. A long time ago I liked Amos Oz and some stories of A.B. Yehoshua.

Should a writer enlist in actual political campaigning, as some writers did before the recent elections?

There's no difference there between a writer and a cobbler. Only through his work can a writer influence people. True political convictions are expressed in every love poem. When the Alignment enlisted writers, it did them no good at all. People are tired of propaganda. When someone appears on a party poster, people know what he's going to say and don't even read it.

Do you identify with any party?

No. After the Palmah we all identified with the left. But the social revolution disappointed me just as religion did. Man destroys ideals. That's why I don't hold with any party. I voted for the Alignment as the lesser evil, but never belonged to them or accepted any favours. I want to remain my own master.

What's why I teach for a living. I taught elementary school for 15 years. It was hard work.

Where do you teach now?

In a seminary for Jewish students from abroad.

In spite of the richness of experience and endeavour in your life, many of your poems express emptiness, ennui.

When you write about your father, the opposite is true.

"He never suffered from ennui because the mitzvot filled his daily life. But one can do yoga, work in the garden or play football to fill time."

Do you believe there is a purpose to man's life?

The only purpose is to make man's life, to enjoy it without hurting others.

In a modern Museum of old synagogues.

What is the name of your little girl?

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How old is she?

ROSH HASHANA and Yom Kippur are coming. My husband is going to wear his white tallit and kittel and go to the synagogue. And my main job will be to look after the children.

Before I was married I used to particularly enjoy the Rosh Hashana and Yom Kippur services. I would spend hours in synagogue. I loved the tunes and the feeling of being part of a congregation that was in turn one of many similar congregations all over the world.

Yom Kippur was a wonderful day. It was the only opportunity I had in the year to really communicate with my own soul — with the Divine spark within myself — with God. It was a precious and very special experience. It used to leave me very happy, but emotionally exhausted.

On Yom Kippur we more or less ignore our physical needs and concentrate on the spirit. During the day in synagogue we climb to higher and higher spiritual levels until we begin to feel ourselves incapable of committing the smallest sin. We need the afternoon Tora reading to bring us down to earth a little. We read in the Tora about the sins of incest, sodomy and adultery and are reminded that we are mere mortals capable of succumbing to temptation.

There is one prayer that is normally said only in a whisper. It is the prayer of the angels and talks about the Kingship of God. Normally, it is considered presumptuous of us to think we can even begin to understand what He is like. But on Yom Kippur we are different, we are special, and we resemble the angels;

According to His will



JUDITH WEIL

and on that one day we may utter this declaration of God's Kingship aloud.

In the days when I went to synagogue I used to get two jolts. The first was on Kol Nidre night when I said this prayer aloud while feeling comfortably well fed after my pre-fast meal. I used to wonder how I dared.

The second was in the Maasiv service after Yom Kippur had ended. I had just explored the depths of my soul and yet now, once again, I could talk of God's Kingship only in a whisper.

I CAN'T remember when I last attended the Kol Nidre service. Year after year, after I first became a mother, I would say the evening prayers alone at home while my babies were asleep, singing to myself the tunes I remembered from my childhood.

My conscience is clear. I have a very good reason for not attending synagogue. I am doing what for me is a more important job. I am bringing up the next generation. I hope and pray that I shall succeed in bringing them up to love God and their fellow human beings. Meanwhile, they have to be fed and watched, changed and comforted, and not taken to the synagogue when they are small, as they might

disturb other worshippers.

Another young mother once said to me: "God, who gave me my babies, understands that I have little time to pray to Him."

Of course He understands. But it is difficult for me to understand. My soul misses its annual "injection of strength." I need it and I miss it and I feel that I am a poorer person without it.

One year I had excellent intentions about saying the Yom Kippur morning Shaharit prayer. But the children woke up early. I dressed them and changed the nappies of the two smallest. I nursed the baby and gave breakfast to everyone but myself. I straightened the flat — after all it was Yom Tov. I gave the children some toys and had another round of nappy changing and then fed the baby again. By then, the time for Shaharit had come and gone.

Then, after lunch — theirs — there was a lull. Every child was quietly occupied and I decided to snatch a few moments for my own afternoon Minha prayer. I took my chance at last with one eye on my prayerbook and the other on the children. No sooner had I started than our three-year-old started playing on the balcony with the Succa slats. I knew that there were rusty nails in those slats. I'm sure I broke all speed records for Minha praying. And that was my great contribution to the holiness of the day.

MEN HAVE mitzvot that women do not have (although it works the other way, too). A man wears tzitzit and tefillin, prays in synagogue and is commanded to hear the shofar.

He has the freedom to pray and meditate and reach spiritual heights — because he knows that his children are being well looked-after by his wife.

And what of us women? Somehow we have to raise our spiritual level while carrying out our usual day-to-day tasks. Many of the High Holy Day tunes are very soul stirring — for those who hear them. It's not easy to stir one's soul while making the beds.

The Midrash (Bereshit Rabba 34:2) teaches us that God tests some people more than others. He often specially tests the person who is great. Hardship makes great people grow greater. Moreover, giving a specific person a particularly difficult task is a compliment to him (or her), an expression of trust in his/her ability to cope.

Every morning my husband blesses God for not making him a woman — and I thank God for making me according to His will. We women have been given a deep emotional understanding of God's will — that is how we are made. Our job is hard, but we manage and even grow because our spiritual strength has to come from within ourselves.

A map has not been made the way we are made and is grateful not to be tested, not to have to draw on his own more limited resources.

The time will come, please God, when my children will be old enough to allow me once again to go to synagogue with a free mind.

Maybe, after all, I shall feel richer for all the years that I stayed at home with the children instead of going to synagogue on Rosh Hashana and Yom Kippur.

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Halacha in a democratic society

Those who have the power to impose, do not search for God's Word, writes Eliezer Berkovits.

CAN HALACHA function in a democratic society?

The answer seems to be simple: not as a law, a discipline obligatory on all. The affairs of a democracy are administered by majority decisions. Is it imaginable that a halachic problem shall be resolved by a majority of vote of the people?

Yet, it is not difficult to discern quite a substantial area in Halacha within which the democratic process prevails. One of the basic principles of the halachic process determines that all decisions of a rabbinical court are to be reached by majority opinion.

Of course, a rabbinical court is not the people. The situation is not different in a democracy, however. Members of parliaments and judges are not the people either. They are elected by the people or, in the case of judges, often appointed by some constitutional authority established by the people.

But the procedure was not essentially different in ancient Israel. This is how Maimonides, for instance, formulated it:

"It is a commandment of the Torah to appoint judges and officers (to implement court decisions) in every province and in every district for it is said (in the Bible): You shall appoint for yourselves judges and officers."

There is no need to discuss the procedure in detail. Suffice it to say that ultimately the entire judicial system was based on its acceptance by the people.

In one of the classic commentaries of the Talmud the question is discussed: Since according to the established law a woman could not function as a judge, how could Debora be a "shofet," a judge and leader in Israel?

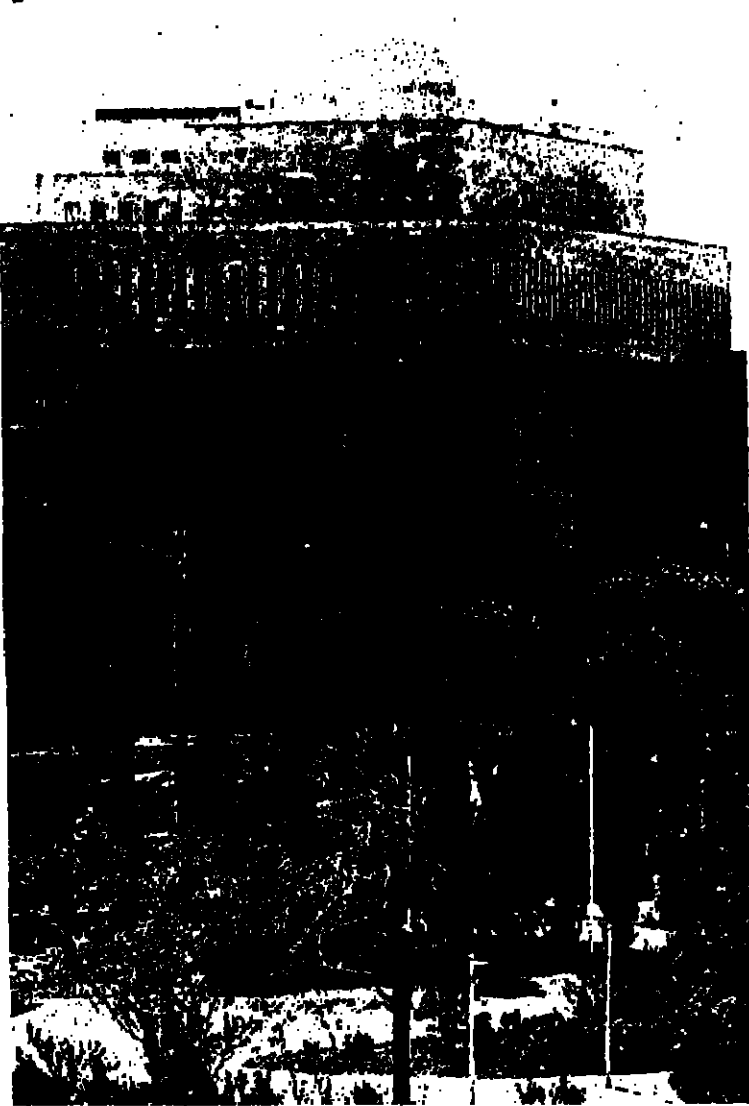
One opinion maintains that she could function in that capacity because the people acknowledged her and confirmed her in her office.

THERE IS, of course, one fundamental difference between a democratic system and the system of Halacha. In a democracy, the elected representatives of the people frame and enact the laws by which a given society desires to live; laws which are then administered by the judiciary. Halacha is based on the Torah, revealed by God and given to the Jewish people at Sinai. God forced the Torah on the people. So it would seem. The Midrash even tells us:

"God lifted up Mount Sinai and held it over the heads of the Israelites, declaring to them: If you accept the Torah, good! If not, then you shall be buried right here and now!"

Yet, one of the great talmudic teachers, Rabba, realized that such dictatorial revelations will never do. He maintained: "This story contains a mighty protest against the Torah." Explains the Talmud's classic commentator, Rashi: "Should the Children of Israel transgress the commandments of the Torah, they will always be able to defend themselves by saying to God: 'We did not accept the Torah willingly. You forced it upon us.'"

Rabba was able to resolve his problem only by discovering in a biblical text that later, in the time of



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Mordechai and Ester, the Jews freely and willingly accepted.

Thus we see how deeply the talmudic teachers themselves were involved in the issue of the voluntary acceptance of the Torah by the people.

There is little doubt that in the conditions of our own time, Halacha can function on the basis of voluntary acceptance.

The reasons are manifold. First of all, this is a halachic determination. We have no Sanhedrin. Nor can there be a Sanhedrin at this time for there exists no *remicha* (authorization to exert halachic authority) in the classical sense.

Halachically speaking, all *talmidei hachamim* (Talmudic scholars) since the eclipse of the Sanhedrin are in the class of *heduyot*, "laymen" (see Talmud Tractate Orlin, 88b). This means that, according to the Halacha, there is today no rabbinical body that has the authority to impose its rulings unless it has been granted such authority by a community. If, for instance, a rabbi has been elected by one community, he has halachic authority in that community, but in no other.

In other words, Halacha, especially in our times, may function only democratically. It presupposes a society that freely accepts the Torah and its halachic application to the life of the people.

Assuming that such a society did exist — a society that accepted the Revelation at Sinai by a majority vote — what would be the position of the minority in such a society? We might say: Well, what is the

position of any minority group in a democratic society? Laws are adopted by majority decision and every citizen is expected to obey them.

True! But the very basis of a democratic society demands that matters of individual conscience, of religious faith, of private morality, not be subject to majority legislation. The majority may rule only in matters affecting the public order and the public interest. One might even say that in matters of right and wrong in the purely ethical sense of the concepts of Good and Evil, of the spiritual distinction between Truth and Falsehood, the majority is mostly wrong. The non-conformist individuals and the creative minorities have usually been the spiritual pathfinders in the history of the human race.

THE DEMOCRATIC society is essentially a political organization. It is ethical only as such. Therein lies its moral legitimization. The moment a majority attempts to rule over the conscience of the members of a society, over their religious faith, etc., it turns into a tyranny and becomes immoral.

Thus, for a society to function democratically and yet in accordance with the Halacha, it would have to be one that voluntarily and unanimously accepts the supremacy of the Torah in all areas of human existence.

In the present circumstances, a democratic society according to the Halacha would be a *yeshiva*, or something like Skver Town in New York, or nearly any Orthodox con-

gregation. But is that really a society, the society intended by the Torah?

Halacha is meant to guide the life of the Jewish people as a whole. Quite clearly, voluntary acceptance of the entire system of Halacha by all or most Jews is hardly conceivable.

And if conceivable, what of the resisting minority? Shall the halachic majority subject them to the same kind of discrimination that for centuries was the lot of the Jewish minority in the many lands of Exile?

The democratization of halachic life in the Diaspora is relatively easy. If you don't like your yeshiva, try another; if you don't like Skver Town, move out. If your rabbi is not very sympathetic, dismiss him or; if you don't like to go to all that trouble, join another congregation.

The problem is, of course, much more serious in the State of Israel. One may easily opt out of a congregation, but one does not so readily opt out of national existence in one's own country.

THE ONLY WAY for Halacha to become effective in a democratic society is by persuasion. Nothing can be more futile than the use of compulsion in matters of the spirit. Not only does it not work, but it is counterproductive. It generates resentment and hostility.

Persuasion requires that halachic Jews treat the position of secular Jews with intellectual seriousness and respect, that on the personal level they approach them in the spirit of common responsibility for the moral and physical well-being of the Jewish people.

In the intellectual sphere it is important that the teaching and meaning of Judaism be interpreted for the questioning, doubting, searching mind of contemporary Jews. The task has, of course, to be undertaken from the authentic sources of Judaism. But it cannot be done by one-sided *talmidei hachamim*, whose expertise is in talmudic literature alone. We need talmudic and halachic scholars who have an adequate measure of worldly education and are familiar with the spirit of the time.

It is essential that Halacha be restored to its original function. That is how Rabbi Yosef Albo (15th century) describes it in his work *Ha'ikkarim* (Basic Principles):

"God's Torah cannot be complete so as to be adequate for all times. The particulars in the affairs of men, in judgments and actions, are continually changing. They are too numerous for any book to contain them. Therefore, at Sinai, Moses was orally given general principles, briefly referred to in the Torah, so that with their help the Sages in each generation might derive (the rule to be applied) for the new particulars."

It is seldom realized that when the Jewish people went into exile, the Halacha itself became exiled from the fullness of national existence. Halacha is not the immutable law, but the application of the law to a real-life situation. Therein lies its creativity.

With the Galut, the field of halachic application continually narrowed until it became limited to

the home, the school, the *kehilla*, the congregation.

This has fundamentally changed with the establishment of the State of Israel. The field of halachic application is now the entire area of national existence: social justice, economic honesty, political morality, work ethos, communal peace and mutual respect. And all on a national scale.

No wonder that contemporary Halacha has been mostly silent on these vital issues. For many generations these areas of national life were closed to us. There was no confrontation between those "new particulars" that Rabbi Albo mentions and the "general principles," and as a result the creativity of Halacha has waned. The wisdom how to derive from "the general principles" the appropriate conclusion for the new particular situation has atrophied.

IN ORDER to restore Halacha to its original function, we need a new halachic-educational theory.

The question before us is: Does the Torah desire a Jewish people living in its own land? If so, then the Torah must also desire Jewish scientists, engineers, academic scholars, modern technology, an army, and all the other elements without which no sovereign nation in its own state can exist today.

This means, of course, that the meaningful application of Halacha to life demands the integration of the "secular" studies that used to be known as *limudei hol*, with the Torah studies, *limudei kodesh*, into a comprehensive educational Torah philosophy of Judaism.

Finally, whereas the method of persuasion is vital for the intellectual and moral health of Halacha, that of the politically compelling authority endangers halachic authenticity.

The Torah is eternal because it speaks its Word to every generation. One hears that Word only if one faces the challenges of every new situation in which the Jewish people finds itself in its changing history. Facing it in intellectual and emotional honesty, one deals with it in truthfulness.

But if one has the power to impose, one evades the confrontation with the problems arising from the conditions of each generation. One chooses the easy way out; one does not search, one does not yearn for God's Word for this hour, for this generation.

If one has the power, one imposes the Word that was meant for yesterday and remains deaf to the Word that God, through the eternal validity of the Torah, intended to reveal for today, for this generation, at the present moment.

Rabbi Professor Berkovits is the author of numerous articles and books on Halacha, Jewish philosophy and theology, the latest of which, *Halachah: Koocha V'etfakida* (Halacha: Its Power and Its Function), has just been published by Mosad Haravi Kook, Jerusalem. The subject of the above article will be treated in greater depth in his forthcoming volume, *Not in Heaven: An Analysis of the Purpose and Function of Halacha*, to be published by Kiv, New York.

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KIBBUTZ PERSPECTIVES

WHEN THE Archbishop of York spent a fortnight's holiday in a Jordan Valley kibbutz last summer, *The Jerusalem Post's* Mark Segal called it the Israeli equivalent of a visit to a stately home in Britain. The quip sums up both the achievement and the challenge. Is the kibbutz a monument representing another period in history, removed from its present surroundings by a gap that is both temporal and social? Is it where the action was?

In the generation that has passed since the achievement of Israel's independence, perhaps it is the future of the kibbutz that has undergone the most radical change. The present develops, unfolds in a steady, even path, meaningful, if not especially dramatic. The past remains fairly fixed, with a celebration of ancestral pieties, as in the Confucian exercises that marked the kibbutz movement's 70th anniversary a year ago. It is still too early for the historians to discover that the kibbutz was never as it used to be.

But as for the future, here there is a real discontinuity, a jump from what never was to what never will be. It is the end of the messianic role of the kibbutz in Israeli society. (Ya'acov Hazan, veteran leader of the kibbutz movement's left, has said that Gush Emunim reminds him of his Hashomer Hatzair youth movement of the 1920s.) Gone is the faith that the kibbutz is the redeeming force, the messenger of the great awakening, when Israel will be remade after the example, if not in the image, of communal collectivism.

THE CHARGE of elitism, the city bosses' indictment of kibbutz political power, was raised at the moment of history when it had become largely irrelevant. For the self-election that is at the root of elitism, if it ever existed in the kibbutz movement, presumes a fantasy of redemption, in which the elite play the role of history's agents. A saving myth, like national reawakening, social upheaval, or religious conversion, is not an active ingredient today — except, perhaps, for the belief that there should be one.

Without a mission, the kibbutz is more likely to become a caste than an elite. This is the way it is often perceived. (Witness the "stately home" analogy.) It is a characterization that triggers ambivalent reactions: on the one hand, an overly generous assessment of the resources, human and material, available to the kibbutz and, on the other, an overly critical estimate of the degree of self-segregation of the kibbutz from the larger society. Sometimes it seems to many kibbutz members that there is a new form of anti-Semitism abroad in the land and that they, the kibbutzniks, are the Jews.

But the sense of mission remains an important part of the kibbutz outlook, certainly of the movement's leadership, even if the mission is interpreted in terms that lack the quality of apocalyptic enthusiasm that marked an earlier generation. Disputes over its content span the entire range of issues in the political arena.

Within the kibbutz movement, the split between hawks and doves, Peace Now and Land of Israel, is no less extreme than in other sectors of

the Labour camp. At one point, the Ihud Hakvutzot Vehakibbutzim organized a demonstration against the removal of its two settlements in the Rafiah salient, and the late Yigal Alon, of the Hakibbutz Hameuhad, abstained in the crucial Knesset vote on the Camp David agreements. With the exception of the extreme left, there is no monolithic unity in the kibbutz movements with regard to the big issues and certainly no basis for the label of dovishness that is often indiscriminately applied.

GIVEN the absence of any agreed-on line that sets the kibbutz apart in the political arena, is there any sense in setting the kibbutz apart organizationally? Specifically, what justification is there today for a separate kibbutz "district" within the Labour party?

The recent Histadrut convention decided to reorganize the labour councils on a geographical basis, giving representation to the kibbutz in its local area, thus strengthening Labour in the development towns. How can Labour integrate the kibbutz in the Histadrut's labour councils and yet segregate the kibbutz in its own internal organization?

Suppose the organization of the Labour Party were on a purely geographical basis. Would not this help integrate the kibbutz with its non-kibbutz surroundings and bring the kibbutz activist into interaction with his non-kibbutz urban counterpart, and not just on election day?

To the national kibbutz movement leadership, this proposal is likely to appear an attempt to reduce their political effectiveness by dividing kibbutz power among small units, the local districts, without a unified impact at the centre. Indeed, the recent merger of the two Labour Party-oriented kibbutz movements had as its primary objective the augmenting of kibbutz power by further concentration. The time has come to consider the costs as well as the benefits, realizing that separatism through self-segregation is the other side of the coin of the concentration of power.

In any case, the political influence of the kibbutz is affected only marginally by party organization. Ultimately the political impact of the kibbutz movement depends on its high degree of political commitment and its ability and readiness to mobilize manpower and material resources for political ends. This translates into influence under any conceivable system, irrespective of the way the kibbutz is formally represented within the Labour Party.

WHERE the leadership is, however, may have a good deal to do with who the leaders are. There is no uniform pattern, but there are discernible factors that differentiate kibbutz leaders at the national movement level from the local leaders, the managers of the major kibbutz industrial and regional enterprises.

The national movement leaders are more likely to have come to the kibbutz through the urban youth movements, in Israel or abroad. Socialized into the ideology before they were socialized into the kibbutz, they emphasize the ideological dimension. Their political lines of communication, however, follow

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Richard Nowitz

the career patterns of their youth-movement peers, in and out of the kibbutz. The former Beit Berl group in the Labour Party and the alliance of kibbutznik Mussa Harif and banker Ya'acov Levinson are examples.

The leadership at the local level, however, is increasingly likely to be second-generation kibbutz bred. It is more pragmatic in orientation, and its political awareness is particularly directed to those factors that impinge most directly on the kibbutz economy. The combination of rural upbringing and managerial responsibilities promises a relatively conservative orientation.

One of the major developments within the kibbutz movement today is the gradual growth of regional power as compared to the national movement centres. In time, this shift in power will be felt in the political arena. It would be a reasonable guess that the coming generation of kibbutz leadership will be to the right of its predecessors.

THE ACHIEVEMENT in the kibbutz movement in recent years in the field of management has been truly impressive. The development of appropriate training facilities has gone hand in hand with the growth of a cadre of trained technicians, capable of exploiting the most sophisticated management tools available. For them, the barriers between the different ideologically oriented national kibbutz movements are meaningless.

Tomorrow's kibbutz leaders are coming out of courses in kibbutz administration and management. There is no compartmentalization in kibbutz life that can isolate the effects of this development. It will insure the continued economic success of the kibbutz. At the same time, it is likely to increase the weight of economic considerations in kibbutz decision-making.

Should the kibbutz factory be expanded, in accordance with considerations of expanding markets and maximizing profits? Or should the over-all manpower requirements of the kibbutz be the paramount consideration? Should the expansion be undertaken if it means more outside labour?

These questions are likely to be answered differently, depending on the background of the decision

makers. Here and there, one can find kibbutz managers who rebel against their subservience to the democratic decision-making processes of the kibbutz. The more they regard the matter under discussion as requiring expertise, the more intolerant they are apt to be of unprofessional meddling. Will there come a day when two managers, one of whom is a kibbutznik, will have more in common than two kibbutzniks, one of whom is a manager?

True, the kibbutz system of rotation prevents the formation of a structured hierarchy within the kibbutz. However, increasingly rotation becomes restricted to a limited range of managerial positions. Today's kibbutz industrial manager may tomorrow find himself the kibbutz treasurer or the factory production supervisor. Given his expensive training and experience, an extended break as a fruit-picker is today unlikely. It would be too much of a luxury for the kibbutz and might put an intolerable strain on the loyalty of the individual involved.

Democratic habits in the kibbutz seem adequate today to ward off the dangers of technocracy. A hopeful sign is the strengthening of popular participation in decision making through the evolution of new organizational frameworks, in part to perform functions no longer adequately carried out by the town-meeting kibbutz general meeting. Industry, however, has created a concentration of economic power in the kibbutz, for which democratic controls are only a partial answer.

Instead of a pluralism of agricultural branches, the kibbutz economy becomes dominated by a single industrial enterprise, too large and complex to be understood, let alone controlled, by the rank and file. The greater part of the available productive manpower has only one avenue of employment. However egalitarian the society, there is a world of difference between the sovereign individualism of a kibbutz member and the dependent crowd of worker-share holders that might develop in the future.

A company town, even a socialist company town, even a socialist company town with a democratically responsible management, would provide a restrictive, parochial environment. It is hard to imagine how those strangely attired, long-haired anarchists that look out to us from the photographs of the Second Aliya founding generation, would fit in.

TWO TECHNOLOGICAL innovations, the computer and the telephone, are likely to have considerable impact in the immediate future. The problem with computers is that the kibbutz ideology does not go into the programming. As a management tool, the computer tends to classify people, not to know them. What it cannot quantify, it ignores.

Telephone facilities, a central kibbutz switchboard with extensions in every housing unit and place of work, at present introduced into a small number of kibbutzim, present an internal and an external challenge, following the path of the phone lines. Over the years, with

the growth and diversity of the kibbutz, there has been an inevitable loss of intimacy, of direct personal contact. Will the introduction of telephone communications within the kibbutz result in a further breakdown of face-to-face relationships?

Many regard direct, personal contact fundamental to the social organization of the kibbutz. It is the secret, in this view, of the relative success of the informal system of social controls, dependent on public opinion, that makes it possible to do without police, courts, or formal sanctions.

Even today, there is a noticeable increase in the lawmaking that is going on in the kibbutz, with an increasing codification of the social norms, once thought too self-evident and internalized to require formal statement. The growth of law may be a product of the loss of intimacy. But it itself encourages a further loss of intimacy. It becomes a factor in the further change in the quality of relationships within the kibbutz, advancing the very process whose effects it was designed to counteract.

But while telephone communications within the kibbutz may reduce unmediated person-to-person contact, they make possible greater linkage beyond the perimeter of the community. In a society in which the boundaries are important, the telephone provides an avenue of mobility, strengthening ties outside the kibbutz. This is likely to be felt in relationships on the basis of profession or family, that disregard the kibbutz security barriers.

PRESENT TRENDS are likely to be intensified. Outside ties have been growing in recent years in any case. Kibbutz members are increasingly likely to define themselves in terms of the work they do, not just on the basis of their kibbutz membership. There is an increasing identification with those who perform the same social role, whether within the kibbutz or outside it.

Family ties, extending beyond the kibbutz, have also been changing. Recently, for example, the social committee of the United Kibbutz Movement suggested guidelines for financial aid for kibbutz children who have left the community, in the form of grants, loans, and tuition payments for higher education or vocational training. (At the same time, there would be increased efforts to return them to the fold.)

While phrased in terms of the emotional needs of the parents to help their children who have decided on another form of life, there is implicit recognition of the family as an economic unit, disregarding both kibbutz boundaries and kibbutz ideology.

All the signs point to an increasing interaction of the kibbutz with the broader society, whether the subject is political, economic, social or — as in real life — all of them together. Conceivably, the kibbutz, like a turtle, could develop a thick shell and learn to pull in its head for protection. Such a concentration on the techniques of survival would be the surest path to extinction.

The author, who has taught political science at Israeli universities, is a member of Kibbutz Deganat Aleph.



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SEVEN-YEAR-OLD Yankel brought home a tall, broadset peasant with a crooked chin. The man let himself be led, his hand lying inside the small boy's hand. Eyeing everyone in the room suspiciously, the peasant was clearly on guard against any foul play on our part. The pervasive odour given off by his shabby old sheepskin coat made one think that the sheep — killed for its years before — had still been alive a couple of days ago. He didn't acknowledge anyone's greetings, not even after Papa offered his services, but maintained a surly, mistrustful silence.

Yankel, his hand still grasped by the peasant's, gazed up at the tall man and at his chin that looked as though it had been punched out of shape by the sudden whack of a whirlwind overtaking him in the field. He led him to the table where Papa was busy curving up leather for boot uppers. There, somewhat more at ease, the peasant's gaze travelled from Papa to Nehemia, Uncle Shmuel's son, stitching away at the machine, and then to red-headed Sister sitting opposite.

Had Papa straightened up, he would have been as tall as the peasant, but years of bending over the cutting table and the machine had given him a perpetual stoop. During his better moments he'd remind us to straighten up, cautioning against a hunched back. But such moments were rare, due to the constant pain in his right hand. True, the pain led up when there was no work and no leather to be cut, but that didn't improve his mood, for then there'd be scarcely enough food to keep the hunger at bay.

None of us would have refused an extra helping after every meal, but Nehemia, who took his meals with us — his own family hungering all the year round — could have tucked away five times as much without trouble. Not that he was hungrier than the rest of us, but he was skinny and undersized and badly needed to grow. He was acutely aware of it whenever he looked at red-headed Sister who, though a year younger, had already outgrown sixteen-year-old Nehemia by a head. When she occasionally laid her hand on his shoulder, she could look down effortlessly onto the top of his head where the hair was parted. It would annoy him even though he was pleased to feel her so close beside him. But if at times he himself had the urge to lay his hand on her shoulder, he held back and didn't do it.

Until recently it had been Sister's job to bring home potential customers: to station herself outside the leather store in the market place, wait for a peasant to purchase his leather and then lead him to our place. We lived at the far end of the street, and there were many other shoemakers all along the way. We had, therefore, hung the shingle with "KAMASZNIK" in bold lettering above the gate so that if a customer balked after having come so far, she could point to it and tell him they were already there; just a couple of steps more. But now that Sister had grown up, it was Yankel — his slanting eyes gleaming from beneath the visor of his six-cornered cap — who would wait for a peasant outside the leather store and lead him home, not letting go of his hand even as they mounted the staircase to our apartment.

While Papa was cutting his leather, the peasant cleared all the parings off the table into a hempen bag. It was thick, tough Homburg leather, and Papa never let on about the pain in his right hand. His trouser pockets were full of small change and each step about the table set the coins jingling. He shoved a hand into his pocket and ran the silver through his fingers, then glanced furtively over his shoulder lest the peasant had noticed it. Father feared the Evil Eye invoked by himself no less than that of a stranger. He saw the peasant pick up a carving knife from the table, test its blade against his palm, then tip it point down onto the fleshy part. The wooden handle was no longer visible in his hand, only the glittering blade.

"That's a fine knife for stabbing," the peasant remarked. "It was an excellent knife for carving leather. That it could also be used for stabbing was never spoken of at home. Papa kept a close watch on all his carving knives, never entrusting them to anyone. Now, too, he took the knife out of the peasant's hand and cleared the table of all the others while the man watched. Then the peasant, jutting out his crooked chin first at Nehemia, then at red-headed Sister and at Yankel, broke into a smile and sat down, waiting for his leather to be stitched into boot uppers. He took off the sheepskin, pulled the flannel shirt over his head and remained seated in a kind of armoured vest.

"Look! The man's wearing iron *tsitsis*!" Yankel exclaimed, fingering the vest cautiously. The peasant didn't mind it being touched and inspected, and explained that he was wearing this armour because he was going to a wedding where there'd be lots of bonzing and brawling.

"Why do you go there knowing you could get stabbed?" Papa wondered.

"Because of the fun and the merrymaking," he said, chewing on a mouthful of the food he had brought along. "But your arms aren't protected," Sister observed.

"So what! No harm in a little bloodletting." He swallowed and, shaking his head pitifully at all of us in the room, added, "What do you Yids know about living it up?"

Father didn't respond and was close-lipped even after the peasant had gone except to mutter to himself once or twice, "Living it up, he calls it!" But when Mama entered the workroom shortly afterwards he turned towards all of us and said, "You know, it's been ages since we've had some fun in the house."

"That's right!" Sister exclaimed, clapping her hands. "High time we had some fun here ourselves."

It was autumn and work was plentiful with nobody going hungry, but the days followed one another in an endless round

EXPECTATIONS

YOSSEL BIRSTEIN



of humdrum routine. Papa abandoned his carving and began pacing restlessly about, evidently put out at having let that crooked-chinned peasant turn his head with all sorts of ideas. But he, too, was fed up with it all and yearned for a change, be it for ever so short a while.

"What's there to make merry with?" Mama wondered. Nehemia shot up and reaching across the bench took hold of Sister's hand. "Let's buy ourselves a goose," he said stroking her hand, "and have a proper feast."

If only he were as tall as her, things might have been altogether different between them. But he barely reached up to her ears and she was ashamed to go out for a walk with him. A while ago, he had watched the peasant polish off a sizable chunk of ham. No doubt, eating that every day, he too would have been tall and tough. Hang it all! One day he'd do it! He wasn't scared of God. In fact, he didn't believe in Him at all!

Sister pulled her hand away. Her idea of fun wasn't stuffing herself with food. What she had in mind was something different altogether. Besides, feasting on a goose in midweek seemed extravagant, even though there was no lack of work this time of the year. But Nehemia's heart was set on it. He closed his eyes, bracing himself to take the plunge, for in moments of agitation he often stammered and this time he wanted to bring it off smoothly. "At my expense. Half at my expense!" he blurted out all in one breath and without a hitch.

TILL LATE in the evening the slaughtered goose lay wrapped up inside the basket in a corner of the bedroom. Only when there was no more likelihood of a peasant or other shoemakers turning up did Mama bolt the door securely. She brought the meatboard and oil lamp in from the kitchen and sat down to disembowel the goose. That evening Yankel stayed up longer than usual. He had never tasted the meat of a roast goose before. Having observed the live goose earlier, he was now fascinated to see it lying slaughtered in front of him. His thumb and forefinger ringed its neck to gauge the thickness. The white feathers around the slit throat were streaked with sticky blood and the skin further down was cold and clammy. Only the bill was unchanged, remaining hard and yellow even in death. Discovering the nostrils on each side, Yankel declared that the goose didn't have a nose. Mother led him off to sleep. Imagine looking for a nose in a goose's bill! It would never have occurred to her to wonder if a goose had a nose or not! She told Papa to stop working and took the oil lamp off the hook above the cutting table to give herself more light.

Papa gumbled at having the lamp taken away from him and chafed at having to hang around idly while Mama was busy with herself with the goose. He made sure the door was properly bolted. The last thing he needed was for a neighbour or even a late customer to drop in now and see them dressing a goose for a feast and make them the butt of vicious gossip. He already regretted the entire affair and couldn't for the life of him grasp how he had let himself be taken in by that outsize peasant and be talked into buying a goose in midweek. With his vexation building up, he cussed about for someone to take it out on. "Come here, Nehemia!" he snapped. "High time you learned how to cut leather."

Nehemia hadn't gone home yet. His eyes were resting on Sister, who was absorbed in the book she was reading. He would have preferred to go on stitching uppers, but Papa would not have it lest the neighbours, hearing the machines at work till late, suspect them of piling up a fortune. So Nehemia loafed in front of his machine, unwilling to go home. It was cold outside and in his own home the wind whistled through every crack in the walls. Had we begun stringing our stove, he would have stayed over and gone to sleep sitting up beside it. It was nothing for him to sleep upright. Since there was no space for an extra bed, Nehemia would place two stools

alongside the stove and sleep through the night leaning against the wall. He would wake up the next morning, stretch himself and rub his hands with satisfaction at having been able to keep cozy warm all night long.

Nehemia ignored Papa's call. He was listening to something while looking at Sister's head bent over her book. The light of the lamp lit up her abundant red hair, all but setting it aflame. "Someone's at the door," Nehemia said, rising to open it. Mama held him back. She had kept a piece of cloth in readiness so as to hide the goose in time. While waiting for her to cover the meatboard, all ears were cocked, listening to the creaking doorhandle.

"Ask who's there," Father said.

Nehemia was startled. It was never done. People simply opened up and entered unannounced. Now, too, someone was pressing down the door handle intending to enter, only it was bolted from within. Nehemia asked who was there but got no response.

"Don't open!" Papa ordered.

Putting his ear to the door, Nehemia listened and then peeped through the keyhole. "Someone's holding on to the handle outside," he whispered, backing away.

"Ask in Polish," Papa suggested, clearing the table of all the knives. Sister called out in Polish but no answer was forthcoming from the other side. By now everyone stood huddled together in the kitchen, all eyes glued to the door handle which kept moving up and down. Sister looked at Nehemia. "I'm not scared!" he shouted so as to be heard on the other side. "I'm opening up!" he said, but made no move towards it. "If there's no answer, there's no need to open the door," Mama whispered. But it was too late. Sister, leaping forward, had already removed the bolt and flattened herself against the wall. The handle came down. The door opened, and two deaf and dumb shoemakers stepped inside. They walked right through the kitchen into the workroom with everyone following in their wake.

They were not unfamiliar to us. The older one, Zisha by name, was short and thickset, with cheeks puffed up as if he were on the point of blowing. His face was dark and grey as though perpetually in the shade. His eyes, too, were lustreless, and everything about him was quiet, hushed. Even if he had been able to speak, he would probably still have been a silent one.

The other one was a young fellow whose name no one knew since he never needed to be called by it. He was tall and blond, with luxurious side-whiskers, his cyclist's cap perched roughly on his head. He plunked a bundle of lacquered leather down on the table and at once turned to his companion, his hands moving rapidly in sign language. Zisha didn't respond. He kept his own hands dangling beside him. Only his eyes, following the other's movements, shifted with animal-like alertness. The young man stopped talking. Sniffing the air about him he cast a questioning look at Papa. His vigilant eyes kept flitting about the room. Ha! There it was! He cut across the room and, shoving aside the cloth covering the goose, he signalled to Zisha from behind to come and take a look for himself. Zisha stepped forward and looked down at it in silence, his face remaining, as before, impassive and as though perpetually shaded. The younger man, however, burst out laughing. He laughed with his eyes and teeth, not a sound coming from his opened mouth.

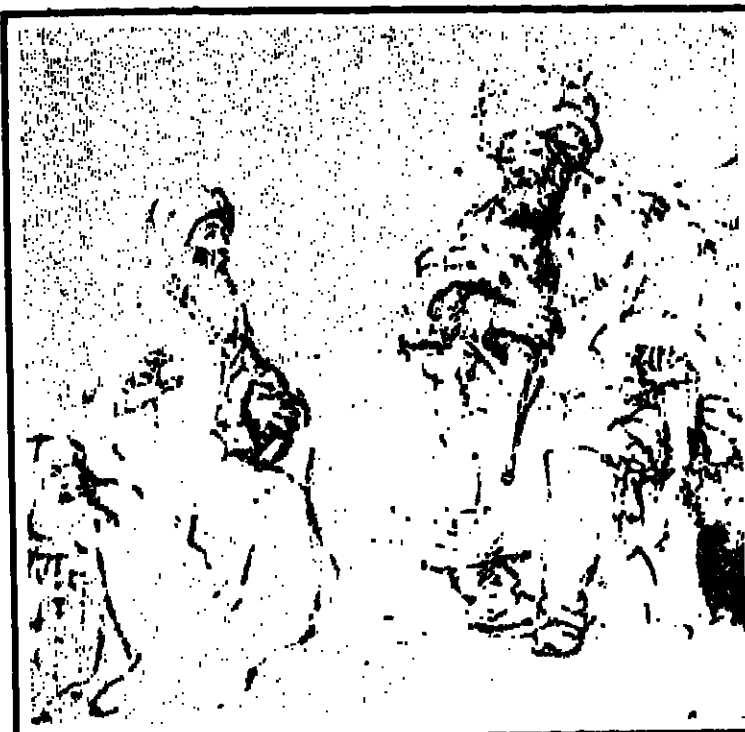
Mama replaced the piece of cloth. "No wonder there wasn't any response," she murmured to herself in relief. Sister, her face buried in her hands, rushed out of the room. It was hard to tell if she was laughing or crying.

ONLY MAMA was still up, seated on a low stool cleaning and salting the various parts of the goose. Her face was flushed and she kept moving her lips, though Yankel couldn't make out what she was saying. Stretching his neck out from beneath the eiderdown, he looked at her with one eye, keeping the other pressed down into the pillow. Earlier, when the door handle kept creaking, he had seen Papa, Mama, Sister and Nehemia grouped in a huddle in the doorway between the workroom and the kitchen with their backs turned towards him, their shoulders and heads merging into one another and Papa's tall figure hovering over all of them. Papa gesticulated mysteriously in sign language, and Yankel knew that he was no longer the same Papa but one he was now seeing for the first time.

"Papa's a magician," he heard a voice saying, and knew that it was true. He saw Papa's shadow — too large for the small wall — break at the shoulders with the neck and the head overflowing on to the ceiling, and he knew that it, too, was a magician.

He became aware of Papa sleeping nearby and heard Nehemia's even breathing from where he was sitting upright against the unheated oven. "Thank God, they won't be able to spread any tales," he heard Mama say. The meatboard had dissolved into a crimson stain shimmering in the light of the oil lamp and Mama was still sitting beside it dressing the goose for the big feast. All of a sudden, there was knocking at the door. Mama got up, gesturing to him with her hands in sign language. He knew she was telling him to close his eyes and go to sleep. But he couldn't close it and couldn't tell her that in sign language. Then he heard Mama say, "Go to sleep, Yankel. Nothing more's going to happen today," and her voice and the knocking came to him from very far away.

BUT AT THIS POINT, Nathan the Prophet appears. He tells the king a story about two people who lived near each other in the same town, one a rich



HE NAMED HIM NATHAN!

JACK RIEMER

DAVID IS a fascinating figure. No one else in the Bible has so many adventures. He was a great fighter, a great poet, and a great lover. His life was a constant succession of moments of glory and moments of sorrow, moments of triumph and moments of defeat.

At the very centre of his life story was the sin with Bathsheba, the wife of Uriah the Hittite (II Samuel 11:1-12). David saw this woman and had to have her. He sent for her and spent the night with her. And then soon after, she let him know that she was pregnant.

In all the rest of the ancient world that would have been no problem — what a king wants, a king takes. But in Israel it was not so. In Israel, not even a king was above the law. And so David had to do something to prevent a scandal.

He summons Uriah home from the army, hoping that if the man spends some time with his wife, then afterwards, when the child is born, no one will know who the real father is.

But you cannot cheat an honest man. Uriah comes back but does not go home to his wife. Instead he stays with the soldiers who are on guard duty in front of the palace. When David asks him why, he replies: "My comrades are out in the fields fighting. How can I go home and enjoy my wife?"

David is trapped. His way of avoiding a scandal has failed, and so now he is driven to a more desperate deed. He sends Uriah back to the army and gives him a note to deliver to his commander, Joab. He trusts in Uriah's loyalty that he will not open the letter. The letter asks Joab to put Uriah in the front lines and to make sure that he falls in the battle.

Soon after, the news comes back that Uriah has died. Bathsheba goes through the required mourning period, and then, soon after, David takes her as his wife. And in the proper time, a child is born. Scandal has been averted — or so it seems.

BUT AT THIS POINT, Nathan the Prophet appears. He tells the king a story about two people who lived near each other in the same town, one a rich

man and the other a poor man. The rich man had everything, but the poor man had only one lamb, a lamb that he loved and cherished, that he cared for and played with, that meant everything to him. One day the rich man had company, and rather than take any of his own flocks or cattle with which to prepare a meal for his guests, he took that one lamb that the poor man had and he served that.

When David heard this story he was furious. He cried out: "The man who did such a thing deserves to die!"

Nathan pointed his finger at David and said: "You are the man!" You have committed the triple sin of adultery and then treachery and murder. You have taken the life of an innocent man and you have stolen his wife.

That phrase, "You are the man!" is one of the most dramatic in all of human literature. It has reverberated down through the centuries. Wherever people have had the courage to stand up to power in the name of truth this phrase and this scene have been a model and an inspiration.

But perhaps the real climax of the story is what happens next. In all of the ancient world, in most of the medieval world, and in much of the modern world, if you called the ruler an adulterer and a traitor and a murderer — no insurance company would give you a policy. Most kings would have had Nathan killed on the spot.

But what does David do? He utters a phrase that is surely among the most difficult to pronounce of any in the human language. He says: "Hattati l'ashem." I have sinned against God. He repents, and therefore God forgives him.

BUT HOW do we know that David's repentance was sincere? How do we know that it was not just lip service, that it was not just an empty gesture to placate God or to impress the people? How do we know that David meant it when he confessed.

The answer is found in II Samuel 5. There we have a list of all the names of the wives and the children of David. At first reading it sounds like a dull list: so and so and so and so and so and so and so. Most of them are names that we never hear of either before or since. But suddenly we find one name on the list that surprises us. The passage says: "These are the names of those who were born to him in Jerusalem: Shammua, Shovav, Nathan, Solomon, Elihu, Nepheg, Yaffia, Ellishama, Eliada and Eliphelet."

One name stands out on that list. The name of the child born before Solomon, perhaps the name of the child who was born of that adulterous relationship with Bathsheba, is Nathan.

How do we know that David was sincere in his repentance? How do we know that he meant it when he said: "I have sinned"? We know it from the fact that he named his son after the man who shook him and shocked him, after the man who broke his pride and smashed his arrogance and made him realize what he had done. He named his son after that man as a permanent expression of his gratitude. He turned his child into a walking reminder of the man who had rebuked him.

In all the Bible there are hardly any cases of anyone being named for anyone else. No one in the Bible is named for Abraham or Moses or Jeremiah or Elijah. But this is the exception to that rule.

David's greatness lies not only in that he let Nathan say what he did and live to tell the tale. David's greatness lies not only in the fact that he named his child Nathan as a way of expressing his indebtedness to the one who had the courage to confront him and to stop him when he was doing wrong.

Now we can understand why David is so special a human being, why he is not only a great poet, a great fighter and a great lover, but also a great sinner and a great repentant.

Who among us is able to say: "I have sinned" when we are confronted? Most of us squirm and deny and cover up instead. We blame circumstances or environment or heredity but not ourselves. We find these words: "I did it and I am sorry" the hardest words to pronounce in all the language.

David says them, and for this he deserves our reverence and our admiration.

I WONDER what ever became of that child. Perhaps he was the child born of that union with Bathsheba who lived for just a short time and then died. We have no way of knowing if that was this child or not.

If he lived, we wonder what his relationship was to his father, to his mother, and to the man for whom he was named. I wonder if he ever heard the story behind his name.

It may be that his life was short, that he perished soon after his birth. We have no way of knowing. But even if that should be so, nevertheless, in his name alone there is a lesson for us all. The lesson is that a great man is not one who never sins. A great man is one who when he sins is able to admit it and who is able to be grateful to the one who stops him and makes him realize what he has done.

The author is Rabbi of Maarev Temple in Encino, California and editor of New prayers for the High Holy Days published by Media Judaica and of Jewish Reflections on Death published by Schocken Books.

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Lill and Tzabek Gruen

THE "HIGH HOLY DAYS," "Days of Awe," the most important dates in the Jewish calendar — all these designations fit Rosh Hashana and Yom Kippur, with their intervening Ten Days of Penitence.

It is therefore surprising that Jewish folklore, which is so rich on other festivals, is so sparing where Rosh Hashana and Yom Kippur are concerned, in both the eastern and the western Diasporas.

The few folk tales there are on the subject are mainly humorous ones, perhaps an indication of a "defence mechanism" of the people as they stand in awe before the Divine Judgement seat on these two festivals.

This is the impression I gathered at the Haifa Ethnological and Folklore Museum, where an unmatched collection of 13,300 folktales has been gathered and classified over the past quarter-century. First written down and later taped from the mouths of olim from all over the world, the remarkable collection contains less than 100 stories specifically connected with Rosh Hashana and Yom Kippur.

In contrast, Pessah, for example, appears in several hundred stories, an indication perhaps, so the experts believe, that festivals connected with the cycle of nature — i.e., the three Biblical festivals of pilgrimage: Pessah, Shavuot and Succot — were better suited to capture the imagination of the people.

The museum's director, Professor Dov Noy, who traced references to the two festivals in the holy writings (as distinguished from "secular" folklore) believes that popular imagination, which produced the "Aggadah," could not accept the severance of Rosh Hashana and Yom Kippur from the historical experience and therefore strove to connect them to some event, or events, in human and Jewish history. Thus, we are told that Adam, the first man, was created on Rosh Hashana; that Cain and Abel made their sacrifices on that day; that Sarah conceived Isaac, Joseph was released from the Egyptian prison, and our oppressed ancestors in Egypt were allowed by Pharaoh to rest, all on Rosh Hashana.

For Yom Kippur, the Aggadah has reserved Abraham's circumcision and Moses' second descent from Mount Sinai — and his presentation of the Tablets of the Covenant to the Israelites.

Rosh Hashana is also known as "Yom Hazikaron," the Day of Remembrance, and has become linked with the remembrance of the Akeida, the binding of Isaac by Abraham on the altar. The story of Isaac, from his conception to his Akeida, as told in the Torah, is indeed read in the synagogue service over the two days of Rosh Hashana.

Prof. Noy reports that the idea of the shofar sounded on Rosh Hashana being made from a ram's horn stems from the Akeida story, recalling the ram that was finally sacrificed by Abraham instead of his son Isaac. Thus, in the Aggadah, the sounding of the shofar during the Rosh Hashana synagogue service is designed to make the Almighty remember the virtue of our forefathers when He comes to judge us, their children.

In the Kabbala, the "shevatim" blast of the shofar is said to be aimed at awakening Isaac so that he should pray to the Blessed Holy One: "On this very day was I bound before you on the altar so that Your will be done. As I overcame my fears, so may Your mercy overcome my sins."

A STORY from Iraq tells about Rabbi Nahum, the Baghdadli carter, who was considered one of the secret "Thirty-Six Righteous Men" who sustain the world and who one Rosh Hashana found he was unable to get a sound out of the shofar he was trying to blow for his congregation.

On inquiry, he found that one of his congregants had that morning refused to blow the shofar for a poor neighbour, a widow who was unable to come to the synagogue, leaving her deprived of the mitzva of listening to the shofar. Rabbi Nahum interrupted the service, went to the widow's house, and blew the shofar for her.

A message of hope

Ethnologist Dov Noy tells THE POST'S Ya'acov Friedler about the paucity of folklore material on the High Holy Days.



Your anger."

The shofar used in the service is not necessarily in the shape it was when it served the ram as one of its horns, but has usually been bent, by being subjected to intense heat. The explanation is that as we see the shofar being blown, we should feel called upon to emulate it by "bending our hearts to our Father-in-Heaven."

In some Yemenite communities it was the custom to blow the shofar before the start of the long Rosh Hashana service, and not in its accustomed place after the Shaharit and during the Mussaf prayer. This was done for the convenience of the pregnant women and nursing mothers, so that they would be able to get the breakfast they needed for the sake of their offspring, without violating the regulation of hearing the shofar before breaking one's fast.

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Only then did he succeed in performing the mitzva for his congregation.

Another story concerns the synagogue of the Rizhin Hassidim in Safed, where the shofar is blown very hurriedly, as though the congregants were anxious to get over with this important mitzva in the shortest possible order.

Because sometime in the distant past, the Holy Community of Rizhin used to make elaborate preparations preceding the sounding of the ram's horn, "which gave Satan time to prolong his arraignment speech against the Jewish people and prevent the sound of the shofar from reaching the ears of the Blessed Holy One."

The most poignant of the tales in the museum's collection was related by a survivor of the Holocaust.

According to this tale, the German SS forbade the use of electricity or even candles by the Jews in the Lodz (Litzmannstadt) ghetto in 1944. On the eve of Rosh Hashana, the Jews nevertheless assembled for the sacred service, intending to recite as much of the prayers as they could remember by heart in the cold and gloomy room.

But to and behold, as they stood up to begin the service, a huge swarm of fireflies flew in through a broken window, lighting their prayers.

As if this were not miraculous enough, the story has it, the SS commander, who had brought in a company of his men to mow the praying Jews down with their machineguns, was so impressed that he ordered

his men to withdraw.

Another folktale concerning the High Holy Day lights, is of Sephardi origin.

It recounts how a family of olim in a moshav in the early days of the state was particularly meticulous about the mitzva of lighting the Shabbat and holy day candles.

One Yom Kippur Eve, the wife, who had been unable to afford to buy candles, stood forlornly before her empty candlesticks, covering her face to hide her tears. But when she lowered her hands, there stood the candlesticks each with its candle burning brightly. She made the blessing over the candles and added a blessing for the miracle.

Needless to say, the Yom Kippur candle burned till the end of Yom Kippur, and when the family returned from synagogue the next evening to break their fast, they remarked that never before had they fasted so easily.

THERE IS the stock of stories about the simple folk, some sympathetic, some poking fun at them.

One, of Polish origin, tells of an illiterate Jew. Unable to read the Rosh Hashana prayers, he haltingly recited the 22 letters of the Hebrew alphabet, and pleaded with God to arrange them into a prayer for the salvation of the Jews who were facing an evil decree of the government.

We are told that Rabbi Yisrael Baal Shem Tov, the founder of Hasidism, who was in the same synagogue, "felt" that the muttered alphabet of the illiterate Jew had been received in Heaven in preference to his own prayer, and had led to the cancellation of the evil decree.

A similar tale originates from Yemen, where a chief rabbi is said to have had a dream about whose festival prayer had been best received On High.

In his dream, he saw one of his congregants, an illiterate itinerant peddler, crying out: "Woe is me! I returned from my sales journey after the start of the holy Yom Kippur, too late to go to synagogue. So I climbed on my roof and recited the aleph-bet, asking God to arrange them into the proper Kol Nidre prayer."

On waking, the rabbi sought out the poor peddler, and informed him that his prayer had been the purest and had been preferred by the Almighty. There was great rejoicing in the community, ending with the earnest supplication, "May You accept our prayers as You accepted the prayer of our peddler."

On the lighter side, several stories, from widely separated places, dwell on the theme of some learned, rich and/or distinguished member of an urban community coming to a Jewish hamlet in search of a livelihood after having fallen on bad times in his own town.

In desperation, the only way out he can think of is to exploit the Jewish ignorance of the villagers. He solemnly informs them that the next day is Yom Kippur and allows himself to be "persuaded" by the anxious villagers to serve as their prayer leader, as it is too late to invite a professional from the nearest town.

He enjoys a luscious pre-fast meal, which happens also to be a break-fast meal for him, and with 100 marks, or zlotys or dinars (depending on where this story is told, but always, for some reason, it is 100 of the local currency) as his fee, he leads the minyan of poor fools through the day-long prayers.

Around noon, another traveller

from his own town happens into the village. Finding all the Jewish houses deserted, he seeks and finds the answer in the synagogue. As he enters, our hero notices him, and without batting an eyelid inserts a new prayer into the liturgy: "Shalom Aleichem Reb Halm (or Yihye, as the case may be). I've informed them it's Yom Kippur today. Half to me, half to you, Holy."

The second traveller, being nobody's fool, gets the message, and chimes in with the impassioned, "Holy, Holy, Holy," joined enthusiastically by the innocent villagers.

By the way, in Poland this tale was told against the Jews of a German village; in Baghdad, against those in the outlying Kurdish district.

THERE ARE also humorous folktales about the good wishes for the New Year.

One has a hero calling on a colleague, with whom his relations are not the best, a whole month before the festival to wish him an abundance of good. The gratified, if surprised colleague wonders, "Why so early?"

"Well," was the answer, "maybe you'll die before Rosh Hashana and I won't see you any more, or you'll go blind and won't see me any more."

Another story has two rivals in the community who haven't spoken to each other throughout the year, traditionally "making up" on Rosh Hashana as they emerge from the synagogue.

"I wish you all you wish me," says one.

"So you're starting again?" the other shoots back.

Another folktale, much believed in synagogues, is the story of the gabbai of a congregation known more for its prosperity than its piety, who, before the solemn Kol Nidre prayer is intoned in the synagogue, bangs on the reading table and announces: "Kol Nidre next year will start at 5:30."

He has done his duty. "His" Jews won't be back until next year's Yom Kippur Eve service.

THERE ARE no stories about the Ten Days of Penitence in the museum archives. However, we found a dozen concerning penitents. Remarkably, in nearly all of them the penitence is performed through a mitzva involving a transgression.

Typical is the story of the woman who brings her son to the rabbi and pleads that he divert the son, who is a thief, from his bad ways. The rabbi is merciless. "Do you see that crooked tree in my garden?" he asks. "Only when that tree straightens out will your son be reformed."

Heartbroken, the mother takes her son home.

A few days later, the son steals an apple from an orchard to satisfy the craving of a pregnant woman who begged him for an apple.

That same day the rabbi's tree stood up as straight as a ruler.

In another story the rabbi tells a mother of a thiefing son that only when his (the rabbi's) walking stick sprouts leaves will her son be saved.

Shortly afterwards, the thief steals some apples for a pregnant woman and the rabbi's stick blooms. He sends for the thief who has been reformed by a mitzva achieved while committing an offence and gives him his own daughter in marriage.

The reformed thief, of course, becomes a great tzaddik.

A message of hope for the future?

Back to community

PERHAPS IT isn't fair to ask thinkers just how to do what is to be done, but in the case of Eliezer Schweid, the question seemed justified. A professor of Jewish philosophy at the Hebrew University, he has long been concerned with the divisions between religious and non-observant Jews in the Jewish state, and the need to build a cultural and social community that is Jewish and Zionist in its essence, and not just by dint of the dust under its feet.

Schweid does not only profess; he is an educator who helped set up the Kerem Institute in Jerusalem, to train teachers in the integration of Jewish and secular studies. He teaches there and is one of the directors of the institute, which is now in its fourth year of operation. Kerem is, he admits, "no small accomplishment." Still, he was reluctant when I referred to some goals he had outlined in a recent article for *Migvan*, the Labour Party magazine, and asked him to "talk *tachlis*" — discuss practical ways in which they may be achieved. "Implementation is not my task," he said, but in the end was willing to talk about steps in that direction.

We were sitting in the proverbial book-lined study — a large room, with all the more lining — in his home in Jerusalem's Abu Tor quarter. New books and periodicals were neatly spread on a small table nearby, and the closest window brought the Old City into view.

With it came thoughts of the City of David excavations and the recent coalition agreement, which Schweid sees as the latest step in establishing an ultra-Orthodox Diaspora in the homeland. Reversing this polarization by requiring that civilian burdens such as military service be shared equally was the first goal Schweid mentioned in his article. The others, briefly summarized, were the following: encouraging pluralism in education and religious and cultural life; strengthening family and community structures so that variety can be expressed; providing at the same time a common core of knowledge in history and the humanities; opposing cultural assimilation while encouraging original Israeli work in all fields, ranging from science to art.

By creating sufficient public pressure.

PLURALISM and core studies.

It was a mistake to eliminate the various educational trends that were aligned with the political organizations of the pre-state Yishuv, Schweid believes. Education, he maintains, must be ideological, in that it seeks to inculcate values, though it should not be narrowly sectarian.

As in other areas where the state took over, the result was a burgeoning of bureaucracy and the general population's abdication of responsibility for the way they lead their lives and teach their children. Even when the trends were separate, there was more of a core of common values in the material they taught than there is in many parts of the educational system today, he insists.

"I'm not proposing civil war," Schweid said. But National Service Law must apply to all.

If the majority of the population opposes military service for women, then all should be exempt, and service should be voluntary. But Schweid rejects the idea of different standards for more Orthodox girls than for others.

"The religious," Schweid said, "enjoy the benefits of civil government just like anyone else," and it is up to the government to make it clear that they must fulfil their obligations in return.



Isaiah Karlinisky

Why has the Likud gone farther than any previous government in granting Diaspora status to the ultra-Orthodox? "Begin has a kind of sentimentalism about tradition" that makes him "insensitive" to the effects of such decisions, Schweid said. "I believe he doesn't understand the process he's creating."

How can he be helped to understand?

By creating sufficient public pressure.

PLURALISM and core studies. It was a mistake to eliminate the various educational trends that were aligned with the political organizations of the pre-state Yishuv, Schweid believes. Education, he maintains, must be ideological, in that it seeks to inculcate values, though it should not be narrowly sectarian.

As in other areas where the state took over, the result was a burgeoning of bureaucracy and the general population's abdication of responsibility for the way they lead their lives and teach their children. Even when the trends were separate, there was more of a core of common values in the material they taught than there is in many parts of the educational system today, he insists.

"I'm not proposing civil war," Schweid said. But National Service Law must apply to all.

If the majority of the population opposes military service for women, then all should be exempt, and service should be voluntary. But Schweid rejects the idea of different standards for more Orthodox girls than for others.

"The religious," Schweid said, "enjoy the benefits of civil government just like anyone else," and it is up to the government to make it clear that they must fulfil their obligations in return.

MARSHA POMERANTZ

the effort has either won the trust of teachers or reached the students. In effect, he said, Hammer's method has "neutralized the usual procedures for designing curricula" and replaced them with special teams and special budgets. The result has been "no small production of paperwork."

The trend towards intensifying Jewish consciousness by changing the curriculum began when Aharon Yadin was education and culture minister in the mid-1970s, Schweid says. It was a slow process, but it was moving when Hammer sidestepped it and set up his own bureaucratic machinery.

Though he credits Hammer with "pragmatism, flexibility and intelligence," Schweid believes that he is not the best man to make the changes in the secular curriculum, precisely because he is Orthodox. This elicits resistance from non-Orthodox teachers and administrators who fear that the Orthodox establishment is taking over.

Does Schweid's interest in pluralism extend to the Hinech Atzma' schools of Agudat Yisrael? Yes, but again he stresses the balance of rights and obligations. If they want the same degree of government support that other schools get, they must be open to the same degree of supervision.

Schweid seems optimistic about the possibility of increasing citizen involvement in education. "If it took 20 years to get this point [of abdication], it will take 10 years or so to reverse the trend. This isn't an

idea that's fallen out of the sky; it once worked."

FAMILY and community.

The image of the family gathered around the dinner table has been replaced by that of the family gathered around the colour TV, Schweid says. It is a picture of "boredom and disintegration." Much of this disintegration occurred with the jolt of displacement and immigration.

At the same time, the bureaucracy took over on every level: family assistance came from the local government instead of an extended family or friends; the local government turned to the central government; the central government looked across the sea.

Restoring or building reciprocity within the community is a job that involves taking on responsibility at all of those levels — but Schweid seems most interested in nurturing what exists in the smaller, more intimate organizations: the synagogue — "though it seems to me there's a lot of anonymity now even in religious communities" — the school, the community centre, the home for the aged.

Community life seems more whole in development towns, Schweid said — speaking in part of his experience in Kiryat Shmona, where he recently lived for a year. In development towns, olim seem to maintain closer ties with others from their country of origin, and synagogue life takes on social as well as religious dimensions.

The Conservative and Reform movements have also been instrumental in building communities, he said. He agrees in principle with their argument for recognition of their rabbi, but believes it is a

waste of energy. "What's important is building an educational and social movement, like the Conservative school in French Hill." The school involves the parents, and gradually creates a community around it.

ANOTHER EFFORT Schweid cites as successful in this area is Haifa's Movement for Zionist Communities in Israel. It has no political or establishment religious affiliation, but brings people together for traditional observance of holidays, for social activities and informal education. So far there are three communities in the movement, each consisting of 10 core-groups of 10 families each.

Schweid finds it encouraging when any neighbours get together, "even if it only starts with talk about lighting and cleaning the steps." The distance from that to a vital cultural life is great, he admits ("I didn't say I have no preferences...") but any shared interest in bettering the community is a move in the right direction.

Schweid specified that his ideal community would bring together people of all ages, and this seems to reflect his concern with generation gaps. The most gaping of all, he finds, is that between founders and sons. He has written in the past about the differences between their attitudes to Eretz Yisrael: the founders saw this particular slice of topography as a setting for a renewed Jewish life in Zion; the sons, who had no experience of the process of return, saw the topography as an end in itself. The cult of hiking and exploring every last cave and hill became a substitute for the values that made this dust more pertinent than any other.

Perhaps every revolution must lose its vitality in institutions. But Schweid believes the establishment of the state was more jarring than "ordinary" revolutions. The uprooting and alienation were even stronger than the revolutionaries would have wanted, he says. Immigration meant there wasn't even continuity of cultural environment.

And perhaps there is an inherent contradiction between Zionism and Judaism. Wasn't Zionism, for many, an attempt at group assimilation when individual assimilation proved impossible — an attempt to be "a nation like all other nations?"

The expression itself contains the answer to the question, Schweid says. Each other nation has its distinctiveness; "the French" are French and the Germans are German. "So the Jews can be Jewish and still be a nation like others."

Schweid's parents came from Russia and Poland to be part of that distinct nation. He grew up in Jerusalem, then lived at Kibbutz Tzora for several years before attending university.

When I asked him how he first became so involved in the question of Jewish-Zionist culture, he said he couldn't understand why everyone wasn't involved in something so essential to the existence of the country. Then he offered another explanation: when he was in the youth movement in Jerusalem, he was elected "tarbutnik," and given responsibility for planning Friday-night cultural activities.

In one way or another, he's been working on the problem ever since.

WHEN IT COMES to yeshiva, small is beautiful. That is the view of Rabbi Haim Sabato, one of the two senior "Ramim" (Talmud instructors) at Yeshivat Birkat Moshe in Ma'ale Adumim.

Birkat Moshe is one of the country's 14 hesder yeshivot, whose students combine advanced yeshiva study with military service. It has just begun its fifth year, and has 150 students — just the right size, in Rabbi Sabato's view.

The yeshiva has four Ramim ("RaM" is an acronym for the Aramaic "Rosh Metivta," literally: "academy head"; but to make things confusing, the real head is called "Rosh Yeshiva," and Birkat Moshe will be getting one soon). All four Ramim know all the students, not just those in their class, Rabbi Sabato says.

But he has resigned himself to the yeshiva's expansion. There were more than 100 qualified applicants this year, of whom only 35 could be accepted. Plans for larger quarters are in high gear.

Birkat Moshe is housed in temporary pre-fab buildings at the old Ma'ale Adumim site about 12 kilometres east of Jerusalem on the Jericho Road. It is scheduled to move to permanent quarters about four kms. closer to Jerusalem. This will be on the heights of Mitzpeh Nevo, the projected 500-family religious quarter of the new town of Ma'ale Adumim.

As far as the Israel Defence Forces are concerned, hesder is a four-year programme in which the students spend 16 months in military training and the rest of the time in the yeshiva. But Birkat Moshe, like nine other such yeshivot, has added an extra half a year of study at the beginning, while the other four have added a full year. The object is to shape the boys into a cohesive group before they go off to military service.

More than half of Birkat Moshe's new class comes from Jerusalem — mainly graduates of Yeshivat Netiv Meir but also a few from the Himmelfarb, Horev, Boys Town and Djanogli religious high schools — but there are also boys from Tel Aviv, Bnei Brak, Petah Tikva, Ashdod, Netivot and Rehovot. And one from Toronto.

WHAT IS special about Birkat Moshe?

I asked Rabbi Sabato, who was born in Egypt and came to Israel in 1957 with his parents after his father was banished for Zionist activity. Rabbi Sabato and Rabbi Yitzhak Shilat, a sabra and a graduate of Yeshivat Mercaz Harav, jointly exercise the duties of a Rosh Yeshiva.

One of Birkat Moshe's drawing cards, says Rabbi Sabato, is that its Ramim are young (he is only 28) and are themselves hesder graduates who have thus served in the IDF. All of them do reserve duty in combat units.

"All this engenders a closeness," the rabbi says. "We're all learning here together; the relationship is not one of teacher and student. The students often visit us at our homes."

Rabbi Shilat, to whom I put the same question, stressed Birkat Moshe's educational atmosphere, which he characterized as being in line with the philosophy of Rav Kook.

"It is a balanced education," he said. "We avoid extremes, on both the nationalist and the religious planes. We try to broaden the student's horizons and develop his capacity to grapple with problems

Where small is beautiful



on his own and with an open mind."

FROM Ya'acov Drori, director of the Hesder Yeshivot Association, I learned that the heart-and-soul identification of the Ramim at Birkat Moshe with the hesder philosophy, while true of most of the newly established yeshivot, is not shared by all Ramim in the hesder network.

Most of the Ramim are still products of the old-line advanced yeshivot. And, Drori says, "for some graduates of Ponevezh or Mir it isn't easy to accept the inclusion of Jewish thought in the curriculum, to say nothing of interrupting yeshiva studies to go off to the army."

But at Birkat Moshe, he says, there is an educational and spiritual wholeness embracing Zionism, the State of Israel, and the Torah Va'avoda ideology of the Hapoel Hamizrachi movement.

The "outreach" activities of Birkat Moshe are not as extensive as those of the hesder yeshivot at Kiryat Shmona, where the Ramim even take part in the teachers' meetings at the local elementary schools, for instance, but such activities are not neglected.

Students at the yeshiva conduct a Talmud circle for pupils in the local school (where religious and non-religious study together). Some of the town's residents regularly study Talmud with one of the students on

ARYEH RUBINSTEIN

a *havruta* (study-pair) basis. And Rabbi Sabato gives a weekly Tanach lesson for women. Once every three months he also conducts a "Yom Shekoolo Tora" — a full day of Tora study for laymen (about 150 attend) in Jerusalem at the metivta in Rehov Jabotinsky.

BIRKAT MOSHE is already bursting at the seams, but the fact that at least one class is always away doing army service alleviates the housing problem: the quarters they evacuate (four students to a room) are immediately occupied by another class.

The new yeshiva to be built at Mitzpeh Nevo is designed to absorb 300 students, or twice the present number, in the first stage. The move is scheduled to be made in two years.

Last year, the hesder yeshivot association complained that state subsidies to hesder yeshivot covered only 15-20 per cent of operating costs, as against 65-70 per cent for the universities.

Under the increase provided for under the new coalition agreement, Drori calculates, the state allocation to hesder yeshivot will now cover about 40 per cent of costs.

But he has no idea when the money will be forthcoming.

Birkat Moshe is named in memory of Blanche (Bracha) and Morris (Moshe) Gershbaum, both long-time devoted Hapoel Hamizrachi workers in New York. Blanche was a prime mover in the Hapoel Hamizrachi Women's Organization, rising to become its national president. Morris was a pioneer in organizing support for the establishment and maintenance of Bnei Akiva yeshivot in Israel. He spent as much time on this as he did on his law practice. "If not more," says one who knew him.

The Greater New York Council of the Religious Zionists of America has already raised \$180,000 for the new yeshiva. Its target is \$300,000.

CONVERSATIONS with three students at Birkat Moshe bore out what I had already been told by Drori and Rabbi Sabato about the excellent rapport there between students and Ramim.

Aryeh Reich, a fifth year student, was born in Sweden and came here with his parents when he was 14. He does not regard the switch back and forth from yeshiva to army as a disadvantage. On the contrary, it provides variety. Moreover, it gives the boys a chance to put into practice all they've been learning. Even though they are together in their own company they form part of a regular battalion, and religious

problems arise, especially with regard to Sabbath observance. And they have to solve them.

Then there are the human-relations problems created by the pressures of army life, and these constitute a real test of their observance of the *mitzvot shebayn adam l'havero*, Aryeh says.

"I returned frustrated to the yeshiva after my first nine months in the army. I felt I hadn't met the test in this respect. My second period in the yeshiva strengthened me, and in my second stint in the army I acquitted myself much better."

Birkat Moshe is not interested in producing Talmudic experts, Aryeh says. Its graduates will know how to function as good citizens and good Jews in modern society.

Haim Branner and Ofer Kapah, fourth-year students and sabras, both recalled Rabbi Sabato's pitch to the 12th-grade students at Netiv Meir, when he promised them a small yeshiva with a personal relationship. These had proved to be no empty words.

Ofer is pleased by the system whereby the evening lectures in *bekiyut* — the extensive study of a Talmudic tractate — are delivered, beginning with the third year, by the students themselves.

Haim likes the idea that the Ramim have taken the same route themselves — "Hesder, Mercaz (Harav) army." For them, he says, "hesder is not just theory; they've experienced it." Because they feel so close to the Ramim, he says, the students often go to them for advice on personal problems.

Do the Ramim discuss public issues with them? I ask. Stone-throwing on Ramot Road, for instance?

"Yes, certainly. They've told us that our aim should be to bring about an end to Sabbath desecration not just near our homes, but in general. And not by throwing stones, but by influencing the others, by example and gentle persuasion."

I ask about their contact in the army with non-hesder soldiers.

"There is contact," Ofer says. "Some of the soldiers in the battalion are interested in Judaism, and are glad to have someone to whom they can put questions."

Haim adds that some soldiers from the other companies who were used to saying morning prayers at home but neglected this in the army joined them for the Shabbat service.

"There's no doubt that it's much easier for a hesder student to keep up religious practices in the army than for soldiers in an ordinary unit," says Ofer. "When I was on my own in a tank commander's course I saw that for myself."

THE HESDER yeshivot have already produced dozens of rabbis, chaplains and Ramim, and hundreds of teachers, according to Ya'acov Drori. And when Birkat Moshe graduates its first class next January, it will open a *kollel* for graduates who wish to pursue advanced study. About 10 of the 25 have evinced an interest in doing so, says the yeshiva's administrative director, Yeshayahu Rosenthal.

And Rabbi Sabato says that one of his goals is for Birkat Moshe to send out into the world each year one, two, or three graduates who combine superior Tora scholarship with an awareness of the problems of the times. Such graduates, he says, would constitute a cadre of religious leaders.

Of a new type, I understand him to mean.



Tashlich: A reminiscence

SHIMON KLIN

THE SKERNEWICE Hassidim usually performed the Rosh Hashana afternoon ritual of Tashlich at the well in Reb Tuvia Henekh's courtyard. Reb Tuvia Henekh was a Skernewice Hassid, and lived very near the shtiebl in which they prayed.

We youngsters liked to play with the chain and bucket of that well. As soon as Reb Chune the Gabbai announced the long interval between the morning Shabbat service and the additional Mussaf service, we would run to Reb Tuvia Henekh's courtyard and seize the wooden handle of the windlass. We pushed and shoved because we all wanted to be the first to drop the long chain and wooden bucket deep down into the well. We would crouch over it and see our childish, flushed faces reflected in the water.

We especially liked to direct our shouts down into the well, and listen to the hollow echo rising out of it.

A NEW-WIND blew into the Skernewice shtiebel. Many Hassidim suddenly wanted to say Tashlich beside a river. (Usually it is said beside a river, or in a sea full of fish — literal embodiment of the blessing "You shall be fruitful and multiply.")

Among the Hassidim who suggested we say Tashlich beside a river was the honourable Gabbai, Reb Chune. It is quite possible that this sudden new whim of the Skernewice Hassidim could be traced to unconscious jealousy of Reb Tuvia Henekh (for anyone in our shtetl in whose courtyard the entire congregation gathered for Tashlich would have felt very highly honoured).

In the interval between Shabbat and Mussaf, the entire congregation must have been turning over its thoughts. Reb Chune got up and announced solemnly: "Rabbotai, there's a fine lake near where I live, in Rawsky's field." He tugged at his little pointed beard, and continued: "I invite the whole congregation, today, after Mincha, for Tashlich in Rawsky's field."

Other Hassidim now gathered their courage together, and competed with one another in naming new stretches of water appropriate for Tashlich. Little Yehoshuale, who lived not far from the park, was very insistent that we should hold our ceremony there at the lake, which in the summer was covered with small boats, and in the winter with skaters. The lake belonged to the town, he maintained, and it followed, to our congregation also, because everybody, without exception, paid municipal taxes. It was only right, he argued, that we should hold the Tashlich service beside that lake.

They wouldn't intervene when tempers were high. But when everyone had quietened down a little, Reb Yisroel Moishe began. "What is the difference between a well and a river? If the Almighty, blessed be His Name, wants it to be a well, then it is a well — if not, then it's a river. And if he wants, it's neither a well nor a river."

He turned to Tuvia Henekh: "And you, Tuvia Henekh, why are you eating yourself up? What do you care where they want to say Tashlich? Why does it annoy you so much? And I thought you a wise Jew. Does it make any difference where one says Tashlich? Surely, for the Almighty it doesn't make any difference — His Honour is everywhere in the world. Tuvia Henekh, clear your mind of all this."

He patted him on the back, considered his listeners, and then Reb Yisroel Moishe the Oil-Yid sighed deeply: "It must be Satan who is meddling with us because of our sins."

He took out his watch from his vest pocket to see the time, and then concluded: "We have argued enough today. Today should be a day of Jews loving one another and loving Eretz Yisrael. It is a day of forgiveness and of repentance. It is time to say: 'Lamenatzeh Livel Korah Mizmor' (the prayer recited seven times before the blowing of the shofar, so as to drive away evil spirits)...."

THE JERUSALEM POST'S gardening columnist Walter Frankl, author of *Israel Gardening Encyclopedia*, measures his latest success, a one-metre long cucumber (Photo by R. Nowitz)

Demand is growing!



The Jerusalem Post's gardening columnist Walter Frankl, author of *Israel Gardening Encyclopedia*, measures his latest success, a one-metre long cucumber (Photo by R. Nowitz)

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'Ruling' over nature

ROSH HASHANA is not only a time for reflection. It also marks the end of summer and a time when Israelis again think of visiting nature spots such as Ein Gedi, which are too hot during the summer months.

I recently visited this magical spring in the midst of the Judean Desert in search of the wild leopard. We didn't see any leopards, but we did see other animals, and I found that Ein Gedi is not only a place of beauty, but also one that can give one much about which to think.

According to the Nature Reserves Authority, which not only administers such nature spots as Ein Gedi but also is concerned with the survival of such species as the leopard, there are about two dozen known leopards in the Judean Desert. Each has a roaming and feeding area of up to 40 kilometres in radius. Recently, the Authority has been getting complaints from the adjacent Kibbutz Ein Gedi that the leopard has been sighted within the confines of the settlement.

I had been to the nature reserve many times before, usually with tired children or tourists in tow. It was usually an accomplishment to get even beyond the first waterfall.

This time, even before we got to the waterfall, we made a side trip. Following a sign marked "ibex observation post," we found a small stone building with a narrow window. Inside a number of people, armed with binoculars, were watching the birds.

By chance the head birdwatcher of the Authority, Shalom Zu-Aretz, was there. He pointed out such local birds as Tristram's Grackle, named for the 19th-century British cleric and naturalist, Henry Baker Tristram, who toured and wrote about Eretz Yisrael. The glossy blue-violet bird is marked with a brown patch on each wing.

The sand partridge (koreh in Hebrew) was also present. So were the short-tailed ravens, which gave rise to a typical bird-watchers' joke: "Why aren't there any regular ravens around here? They got insulted and left because the birdwatchers don't pay any attention to them."

Other birds — warblers and shrikes — suddenly attained an importance that they had never had for me. The masked warbler, with its black and white head and yellow breast, suddenly becomes more than just another bird.

It is this attention to animals and plants that makes an excursion with naturalists such a treat. Yael Shoham, spokesperson of the Authority, explained a little of the conservationist's ethic. Why, I asked her, should we be so anxious to protect a predatory species such as the leopard? Her answer was that conservation is based on four pillars.

The first is ethical. What right do we have, she asked rhetorically, to destroy a species that is a part of creation?

The second is aesthetic, an argument that is well received with regard to the leopard. Even when viewed in the zoo, it is a magnificent beast.

Another factor is the ecological one. By destroying the predators, we upset the balance of nature. It is the leopard that kills off the weak and infirm ibexes, thus keeping that species strong.

A trip to Ein Gedi gives The Post's Haim Shapiro a chance to reflect on Man and ecology. Photographs by Aliza Auerbach.



Finally, there is the economic consideration. Tourists come from all over the world to see the natural beauties of Ein Gedi, of which the leopard is a part. By letting it die out, we are reducing the natural treasure and its attraction.

BUT THE JOB is a never ending one. As we walked along, we came to the first of the waterfalls that come from the springs above to the canyon below. Here we found a group of holidaymakers enjoying

themselves. One had climbed up the fall about two metres.

When Gil Slavin, director of the reserve, asked the young man to come down, he was less than receptive, not only compounding his felony of harming the plant life on the mountainside, but also creating an unpleasant moment in a place of beauty.

The moment was quickly forgotten, but it had been unnecessary. How much nicer it was to stand silently and watch the little cones

snubbing their way through the reeds. Known as shafan in Hebrew, a name often translated as rabbit or hare, they are in no way related to those beasts and more similar in development to the elephant.

Nor is it difficult, even with the many visitors, to find quiet spots. Only a few metres from the track we found an isolated little pool, the spiderwebs covering the reeds untouched, the sunlight filtering through them. Yair Dadi, one of the wardens, pointed out that all

along the path there are such spots for those who seek them out.

We continued to climb higher and higher and soon we had our first view of ibexes, two majestic males walking unconcernedly along the path across the ravine.

The needs of a naturalist are few, other than sturdy shoes and a water bottle, but field glasses do add to the pleasure.

FURTHER UP the path we came upon the Ein Gedi spring itself. This is only a shadow, or perhaps one should say a trickle, of its former self, the water being used by the kibbutz.

Here the naturalists again expressed their unhappiness. They did not deny that the kibbutz needs water, but they felt that perhaps it could use its water more sparingly, leaving just a little more for the natural beauties of Ein Gedi.

The problem is an old one, but, as the Authority people pointed out, even the kibbutz derives a considerable income from the attractions of the site. Even on unsentimental economic grounds, they said, it would be wise to consider nature more seriously when allocating water resources throughout the country.

Further up there was no lack of water, or so it seemed at the "Dodim Cave," a crevice in the rockside over which water continuously flows. Usually, we were told, there is at least one couple inside, but when we arrived it was empty. The same cave, Yair told us, was once known as the "Chinese Cave," although he could not explain why. In any event, he said, every once in a while an ex-Palmachnik comes up to him to ask how to get to the Chinese Cave.

On our way down, we passed some of the cisterns and terraces used by farmers at Ein Gedi in ancient times. Some of these were on the slope left dry when the Ein Gedi spring was tapped, and at one point a rock formation left signs of flowing water.

BELOW US was a group of ibex females with their kids.

We need not worry about making noise, we were told, the thing that particularly frightens them is a sudden movement. So we slowly circled them to get a better look. The ibexes stood silently, no doubt watching us, just as we were watching them.

And it was here, on our way down, that we found the only trace of the elusive leopard, one paw print in the dust.

Yael told us that the kibbutz, like farmers all over Israel, expects the Authority to keep the wild animals out for them. The Authority, while it recognizes its responsibility, would like to have some participation in the cost and cooperation from the farmers. After all, she said, even they must realize by now that simply killing animals is not the answer and that such measures as poisoning are harmful to the farmers, just as they affect wildlife.

When God created the human race 5,742 years ago today, Genesis tells us, He commanded us to "fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves upon the earth — not to destroy them."

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HOW MUCH DOES IT COST TO LIVE IN ISRAEL?

PART II

HOUSING

The following survey of housing costs throughout Israel during the summer of 1981 has been specially compiled (from lists provided by several reputable real estate firms) to serve tourists currently visiting the country, potential olim abroad, and recent immigrants still living in temporary accommodation. As in the previous series on this subject, prices are once more quoted in dollars whose value continues more or less to hold its own vis-à-vis the currency fluctuations in Israel Shekel. In fact, in some localities, housing in dollar terms has actually become considerably cheaper.

Housing represents the largest single expenditure facing western olim settling in Israel. Public housing, of modest size by western standards, is under certain circumstances available to western olim without a home of their own in Israel, usually for purchase though sometimes also for long term rental. If eligible for such housing, the new olim can apply for it to the Ministry of Immigrant Absorption during the first five years after arriving in Israel. Prices for public housing are considerably lower than housing on the private market, but there is no free choice as to location and the size of the flat will depend on the size of the applicant's family. Public housing is usually situated in what are officially designated as development areas, or in the new suburbs of some more established cities. The ministry is not obligated to provide the newcomer with housing in a specific location or of a particular type he or she may desire. Public housing is offered to new olim who are eligible according to what is available at the time the application is made and according to fixed criteria and procedures.

For further information, consult the chapter on HOUSING in the Guide for the Olim which also deals with mortgage loans and tax rebates for olim. However, the Guide does not contain each and every regulation pertaining to housing arrangements; full details can be obtained from the offices at the Aliyah Centers abroad or, from the nearest branch office of Ministry of Immigrant Absorption.

Housing can be bought, or rented furnished and unfurnished. The rentals given below are for unfurnished flats, with the exception of Eilat. Since it is the custom in Israel to own one's apartment, people usually purchase them for their own ultimate use or for one of their children, when they marry or come out of the army, for instance. Hence, the choices for renting are not too plentiful, and leases on the private market are for one, two or at the most three years, with or without an option for contract renewal. Moving house at relatively short intervals is thus almost inevitable, which can be costly, wearying and not to everyone's taste. Consequently it is preferable for most people to purchase a home if the money is available, except perhaps during the first few months, while still undecided as to location, or waiting for a chosen apartment still under construction, or for furniture and household goods to arrive from abroad.

Though rents are part of the monthly budget rather than the capital outlay, they are included in this section of the series to make for easier reading. Whether renting or buying, housing in Jerusalem and Tel Aviv has remained the most expensive in Israel, with prices in Tel Aviv just a little ahead of the capital.

A two bedroom apartment in Israel means three to three and a half rooms, the latter usually a dining corner; the kitchen is not counted as a room. Hence, a four bedroom apartment would likely consist of five to five and a half rooms plus kitchen, a complete bathroom, perhaps an extra shower but certainly a separate second toilet. There will be a balcony or two of varying sizes and also some storage space, in the flat or in the cellar.

If not specifically stated otherwise, the prices which follow are for housing on the private market and include the 12 per cent Value Added Tax (VAT) levied on the purchase of new apartments. There is no VAT on second-hand housing or rentals.

In JERUSALEM, an adequately built three room second-hand flat now costs from about \$80,000 in the new suburbs on the city outskirts to at least \$75,000 in a good section of town and well over \$100,000 and up in the exclusive residential neighbourhoods. The price for new apartments of this size is from about \$85,000 to \$95,000 and more. Four rooms start at around \$85,000 and go up to \$100,000 and more if second-hand, from \$92,000 to \$130,000 and up if new. Five rooms second-hand cost between \$90,000 and \$120,000 and up, and the price of new ones is \$100,000 to \$160,000 and more. Rentals come to a monthly \$175 at least for three rooms, between \$250 and \$300 for four rooms, starting at close to \$350 for five rooms.

A year's rent to be paid in advance is not unusual. If rented through an agent, there is a fee of the per cent on contracts of one year or more, 10 per cent if contracts are for less than a year. Some agents take the equivalent of one or two months' rent, depending on the length of the lease. Lawyer's fees are fairly

modest and are usually shared between the two parties to the contract. All rentals quoted here are in monthly figures. For purchases, the agent's fee usually amounts to two per cent of the sales price. Lawyer's fees can add another one or two per cent, and there are expenses for documents and property registration.

In TEL AVIV, a second-hand three room flat costs around \$90,000 in the good northern part of the city, some \$100,000 for a new one. Agent's and lawyer's fees must be added to these and all housing prices given below; the 12 per cent VAT is already included in the prices given for new flats. Four rooms, second-hand or new, vary between \$125,000 and \$140,000. Both second-hand and new five room apartments currently start at a minimum of \$160,000. Rentals are from \$250 and up for three rooms, \$350 to \$460 for four rooms, and around \$500 and up for a five room flat.

In SAVYON, new and second-hand flats are once more available and cost between \$60,000 and \$70,000. Four room flats, old and new, are between \$80,000 and \$115,000; five rooms second-hand are between \$100,000 and \$120,000, with new flats of this size available for as little as \$90,000. In a new section of the town where public services are still incomplete, rentals are from \$200 to \$275 for three rooms; \$250 to \$330 for four rooms; \$350 to \$400 for five rooms.

In RAMAT HASHARON, the purchase price for a two bedroom flat now ranges from \$80,000 to \$80,000; three bedrooms are between \$70,000 and \$100,000 and four bedrooms — that is a five room flat — cost between \$95,000 and \$130,000; the prices are the same for new or second-hand dwellings. Rentals are \$200; \$250 to \$300; and \$300 to \$400 respectively.

In HERZLIYA PITU'AH there are at present very few three and four room new apartments; second-hand they range from \$60,000 to \$80,000 for the former and \$80,000 to \$130,000 for the latter. A five to six room villa with two bathrooms, new or second-hand, can be anywhere from \$200,000 to \$275,000, while a five room luxury flat with swimming pool costs from \$150,000 to \$170,000. Rentals for three rooms are around \$300, four to five rooms from about \$400 to \$550, but the rent for a super-de-luxe villa on its own dunam of land with a swimming pool and an electronically operated garage can amount to \$5,000 per month.

Savyon, Ramat Hasharon and Herzliya Pitu'ah are all three residential suburbs some 20 kilometers (12 miles) north of Tel Aviv. It costs less to live away from the seashore in HERZLIYA Town, though purchase prices for new apartments have gone up a little. Three rooms are now between \$70,000 and \$80,000; four rooms from \$75,000 to \$110,000; five rooms \$100,000 to \$180,000. Second-hand prices are still \$55,000 to \$75,000; \$55,000 to \$85,000; and \$80,000 to \$150,000 respectively. Rentals are about \$200; \$250 to \$300; and around \$350 respectively. Ten kilometers (six miles) further north and also inland, the small township of Kfar Saba offers three room second-hand flats for \$40,000 to \$45,000; there are few new ones at present. Second-hand and new four room apartments go for \$70,000 to \$80,000 and five rooms for \$75,000 to \$85,000. Average rentals are \$160; \$200; and up to \$300 for the three apartment sizes. In nearby RA'ANANA, also a smallish inland town, new and second-hand three room flats are still about \$65,000; four rooms about \$75,000; five rooms around \$85,000. The respective rentals come to approximately \$180; \$200; and \$250.

Reasonably priced housing in the greater Tel Aviv area can also be found in Ramat Gan (about \$70,000 for three rooms, \$100,000 for five, Petah Tikva (from around \$50,000 for three rooms), Holon/Bat Yam (from \$40,000 for three and \$55,000 and upwards for four rooms), or Afula/Zahala (starting at about \$80,000 for three rooms).

In NETANYA, the coastal town 30 kilometers (18 miles) and a third of the way from Tel Aviv to Haifa, a good quality, apartment can cost as much as in Jerusalem — the nearer the seashore the higher the price. At the present time, no new three room flats are available and very few with five rooms; nor are there second-hand five room flats for sale and practically none for rent. A good second-hand three room apartment starts at \$55,000 and goes up to \$130,000 depending on the location. It can be as low as \$35,000 a good distance from the shore. Four rooms are between \$65,000 and \$180,000 second-hand and the new ones currently available around \$120,000 — the price once more totally dependent on the proximity to the sea. Rentals are from \$150 to \$300 for three rooms, from \$200 and up to \$500 for four rooms.

HAIFA's residential sector reaches up the slopes of Mount Carmel and spreads along its high green ridges looking down on the bay and the port, the magnificent view having earned it just fame as the Naples of the Eastern Mediterranean. There is a vast price difference between flats on Mount Carmel and those downtown and the low-lying outskirts of the city. A well appointed second-hand three room flat — there are almost no new ones of this size — starts at about \$60,000 and goes up to \$80,000; four rooms are \$80,000 and up to \$200,000; five rooms \$90,000 to \$200,000. Prices for the good new four and five room apartments start in the upper cost range of the second-hand ones. Rentals vary from \$180 to \$240 for three rooms; \$200 to \$400 for four rooms; \$350 to \$500 for five rooms.

In CARMIEL, the new Western Galilee development town about 35 kms (close to 22 miles) on the main highway inland from Acre, or just over 50 kms (30 miles) from Haifa, new four room apartments on the private market cost around \$44,000. Three and four room flats now under construction — also on the private market — are expected to be ready for occupation in 18

months are currently priced at approximately \$48,000 and \$55,000 respectively. Israel residents and olim eligible for public housing, always much lower in price, can place applications for the purchase of such a flat with 'Amigur', the government housing agency responsible in Carmiel or (for olim) the Ministry of Immigrant Absorption. Both also deal with housing loans in accordance with the relevant criteria. However, it must be repeated that neither agency nor ministry is obliged to provide housing of a specific size or in a specific location, both aspects depending on availability at the time of application and on the number of the applicant's family members.

As to rentals, the monthly cost to olim with housing privileges is about \$5 (regular rent \$25 to \$33) for three rooms, and about \$6 (regular rent \$35 to \$40) for four rooms. As a general rule, rental public housing is also allocated rather than freely selected by the prospective tenant. Five room apartments are not currently available for purchase or rental, but the construction of small cottages and villas can be undertaken privately and individually with the possibility of loans from the Ministry of Immigrant Absorption for olim settling in development areas.

NAHARIYA near the northern border, founded as a chicken farming village almost half a century ago by olim from Germany, all formerly doctors and professors, is today a fashionable coastal resort. Second-hand three room flats there currently come between \$45,000 and \$55,000; there are no new ones of this size. New or second-hand four room apartments are between \$65,000 and \$75,000; five rooms sell for about \$85,000. Rentals for all apartment sizes vary from \$150 to \$300 a month.

Going 23 kilometers (13 miles) south from Tel Aviv to Rehovot — seat of the prestigious Weizmann Institute and home of most of its faculty — new and second-hand three room flats can be bought for \$35,000 to \$40,000. Four rooms cost from \$55,000 to \$85,000 and five rooms approximately \$130,000. Rents continue at \$150 at the most for three rooms, up to \$250 for four rooms, and between \$300 to \$350 for five.

Purchase and rental costs in RISHON LEZION are a little below those in Rehovot.

Fourteen kilometers (eight miles) further south, at the port town of ASHDOD, the price for a second-hand three room flat has gone up slightly to between \$60,000 and \$80,000. New flats of this size are at present unavailable. Four rooms new are just over \$70,000; second-hand between \$60,000 and close to \$80,000. Five rooms start at \$84,000; and for a semi-detached dwelling of this size the price is close to \$90,000. A four bedroom villa starts at \$185,000. Rentals for three rooms come to anywhere from \$100 to \$140; up to \$180 for four rooms, up to \$220 for five.

South of Ashdod (17 kms, or 10 miles) lies ASHKELON, the ancient port with a history reaching back 35 centuries whose ruins are part of today's resort town. It offers second-hand three room flats from just over \$20,000 to \$30,000 but has no new ones at present. Four rooms are between \$40,000 and \$45,000 second-hand and about \$60,000 new, the same price as a second-hand five room flat. Five rooms new come to about \$65,000 and \$70,000. Rentals are up to \$100, up to \$170, and up to \$250, according to the size of the apartment.

BEERSHEVA, capital of the Negev and seat of Ben-Gurion University, is today a town very much aware of its growing importance resulting from the Egypt-Israel peace treaty and the progressive shift north of installations as Sinai is being handed over to Egypt stage by stage. On the private market, a three room apartment sells for \$30,000 to \$34,000; four rooms for \$45,000 to \$60,000, and the few five room flats there are for \$65,000 to \$70,000. Rents are from \$85 to \$120; \$100 to \$150; and \$170 to \$200 respectively.

In the nearby exclusively residential suburb of OMER where there are villas only, a one family home standing in its own grounds costs between \$135,000 and \$160,000 if new, between \$120,000 and \$130,000 if second-hand. Older and smaller one-family dwellings sell for about \$90,000.

ARAD lies some 40 kilometers (25 miles) to the east on the way to Masada and the Dead Sea, well above the Great Rift Depression; its climate is dry and cool. This is yet another development town with a growing community, made up mainly of young couples and families. As such, settling there also offers certain privileges, including public housing for those eligible and easy loan and mortgage terms. The address to apply to is once more the Ministry of Immigrant Absorption for the new olim or the Aliyah Centres abroad for the prospective olim. On the private market, three room apartments are between \$25,000 and \$40,000; four rooms up to \$42,000 and five rooms from \$45,000 to \$55,000. There are none of the larger apartments for rent. For four rooms the rental is a little over \$200 and for three rooms about \$125 a month.

Some 80 kilometers (50 miles) from Beersheva and about one third of the way south to Eilat, MITZPE RAMON is perched high above the plain of the central Negev. As a category 'A' development area, it offers new olim and veteran-Israelis alike, professional or self-employed, excellent prospects. Financial assistance is available from the government in the form of loans and grants to set up home and business. There is no shortage of employment possibilities in local industries (chemicals, plastics, fibreglass, metals, textiles, among others) and quarries (gypsum, marble, clay). Public services, cultural and sports facilities are well developed, and there is sufficient suitable and low-price modern housing. With its dry and pleasant climate and nearby tourist attractions like Ben-Gurion's Sde Boker, the Mareshet Ramon-Desert Research Institute and the ruins of the ancient Nabatean Aqaba, it is hoped the town will grow into a tourist center. Flats are cheap, but as public housing they are allocated

according to family size rather than the preferences of the buyer. However, plots have been set aside for the construction of private villas for those who have the means to do so. The town's inhabitants have come to settle there from a wide variety of countries, include veteran Israelis, and new olim are given a warm welcome.

EILAT is at the southern tip of the Negev at the Gulf of Akaba where winter never comes. Its tourist season is in full swing from Rosh Hashana till Passover and it is easily reached by air and by road. Second-hand apartment prices in a good neighbourhood start at \$30,000 for three room flats, four rooms at \$38,000. A new three room apartment sells between \$40,000 and \$60,000, four rooms are between \$60,000 and \$85,000. There are no larger flats, but a new villa can be purchased for upwards of \$125,000; second-hand for \$50,000 to \$80,000 and up. The only flats for rent are furnished, costing \$300 to \$400 a month, with leases usually for one year and a six months down payment. Eilat too has development town status.

THE OLDER AND THE SINGLE OLIM

New immigrants over the age of 60 for women and 65 for men who find themselves ineligible for public housing provided by the Ministry of Immigrant Absorption are nonetheless entitled to a monthly rent subsidy (if their monthly income is less than \$400 for singles, \$500 for couples) during their first five years in Israel, or to a mortgage with a relatively modest interest rate if they buy an apartment on the private market whose purchase price does not exceed a certain maximum. Amounts of such loans depend on the area of residence as well as other regulations subject to periodic change. Up to date information should be obtained by prospective olim from Aliyah Centres abroad prior to their departure for Israel or, if already in the country, from the Ministry of Immigrant Absorption advisers (*metaplot*). To help alleviate the problems often encountered by the older and the single olim in finding suitable housing, the Ministry of Immigrant Absorption together with the Jewish Agency has set up a number of residential units consisting of *mini-apartments* (*batal megurim*) of one and sometimes two rooms. Over 20 such units exist throughout the country, about one third of the space reserved for the elderly (women over 80 and men over 65).

However, olim from western countries in this age group are not eligible for these flats, with the single exception — at the time of writing — of the residential unit in the Negev town of Arad.

The mini-apartments are unfurnished, and residents pay a small monthly amount to cover service costs and, of course, their own utility bills. An olim has to be in Israel for a minimum of six months before he or she can apply for this type of accommodation to the Ministry of Immigrant Absorption. Allocation of such housing depends on availability as well as other criteria determined by the Ministry and the Jewish Agency. Olim studying at an institute of higher education are not eligible. An applicant's minimum age is set at 23 to 24 years, though there is the possibility of this regulation being waived for olim serving in the Israel Defence Forces. In certain cases, young couples without children are also accepted. There is no limit as to the period of residence and olim who decide subsequently to buy a home in Israel remain eligible for a mortgage loan within the given criteria. By the same token, olim eligible for housing from the Ministry of Immigrant Absorption during their first five years in Israel who leave their mini-apartment during this period remain eligible for this assistance. Apart from all criteria, it should be borne in mind that vacancies in the *batal megurim* are not plentiful.

For elderly olim with the financial means to buy themselves into a private residential home for senior citizens, there are a number of them throughout the country, but there are waiting lists. The best way to find out is through the various immigrant associations in Israel; they are listed in the Guide for the Olim. The Association for Americans and Canadians in Israel, for instance, currently has such a senior housing project in Jerusalem which is nearing completion and is expected to be ready for occupation by September 1982. A good number of units have already been sold but some two room apartments are still available. For those interested, details can be obtained from: Nofim, P.O. Box 4085, Jerusalem.

Hebrew University — Careers Counselling Center

The Careers Counselling Center of the Hebrew University is located in Bet Sprinze on the Givat Ram campus (near the student dormitories). There is also a branch office on the Mount Scopus campus.

The center provides counselling services for people in the following categories:

- University applicants who are uncertain as to which course of studies to follow.
- Students who are having difficulties with their study program and are considering alternative courses.
- Students who are completing their studies and who wish to explore career opportunities.

The counsellors are qualified psychologists. The Center carries a full range of information about various study programs throughout the country, and also maintains a job placement service for graduates.

Office hours: Sun-Thurs 8:00-15:00; Fri 8:00-12:00; Tel: 02-584754, 02-584823. It is advisable to call for an appointment.

Shorashim R&D Seeks Immigrant Engineers

Shorashim Research and Development Ltd. has immediate openings for electronics and computer engineers or technicians.

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Besides developing and manufacturing biomedical instruments, Shorashim also has branches in electronics assembly, translation and editing, agriculture, and handicrafts. Openings are available in all of them.

The moshav is presently accepting new members. We are looking for young families who feel comfortable in a traditional but progressive Jewish community. Those interested should contact: Vaadat Kilita, Moshav Shorashim, D.N. Bikart Beit Kerem 20122.

Project EMMANUEL

Torah-observant olim who have not yet found a permanent housing solution now have the opportunity to buy homes in a new city, Emmanuel, located approximately 20 minutes' drive from Petah Tikva and Kfar Saba, 35 minutes from Bnei Brak and less than an hour from Jerusalem.

A total of 6,000 housing units, including semi-detached houses and two-story cottages with three, four or five rooms, have been planned for the town. Each apartment will have a separate entrance and a private plot or garden.

One of the most interesting innovations will be the internal transit system, consisting of special electric trolleys which will eliminate all problems of noise and air pollution.

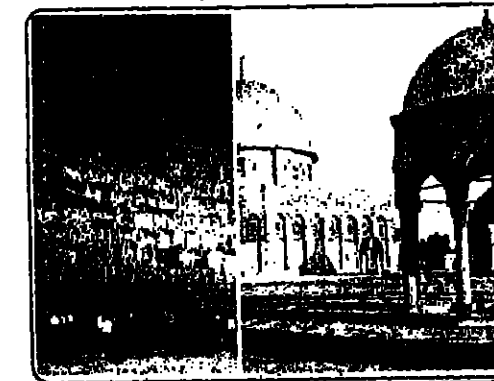
In order to help solve the housing problem of large families and young couples, the housing units are being offered at very reasonable prices. Apartments in terraced buildings start at \$30,000 and cottages are available for as little as \$50,000. Since Emmanuel has been granted A+ development area status, buyers will be eligible for government loans and grants on relatively easy terms. An industrial park is also being planned.

The first 520 housing units (out of a projected 1,700 units for the first stage) are currently under construction and will be ready, G-d willing, by September 1982.

A wide range of community and educational institutions have been planned as an integral part of Emmanuel. Day-care centres, nursery schools, kindergartens, schools for girls and boys, yeshivot, separate for girls, kollels, synagogues, mikvas, clubs, playgrounds and modern shopping centers will all be easily accessible from the residential areas. For further information please contact: Beit Kohav Hashemron, 42 Rabbi Akiva St., Bnei Brak, (03) 795890.

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IN ALL PERIODS and in all cultures it has been customary to mark the passage from childhood to puberty with various, sometimes strange rites. In certain cultures it was—and in some it still is—customary to send pubescent boys into the forest armed with hunting weapons, after warning them not to return to the village before they had slain a bear, lion, tiger. Boys and girls undergo special rites of passage whose purpose it is to steel the maturing person for the test that will face him or her as an adult.

In Jewish culture, girls assume the yoke of mitzvot at age 12 and boys at 13.

Lately, there has been talk in our Hashomer Hatzair kibbutzim of Bar-Mitzva celebrations for boys and girls who reach the stated age. The question is whether these "Bar-Mitzva" celebrations have any intrinsic meaning for us or whether we are mimicking or being influenced by the outside world, as is the case in many areas of our life.

More recently, our celebration of this occasion has acquired a certain religious tinge. Many people oppose this development because of dissatisfaction with the various forms in which the occasion is marked in our kibbutzim. Some are still struggling with the question but are trying to find a way of marking the occasion that will suit our outlook and way of life.

It seems that the Bar-Mitzva is one of our national occasions that has not yet found a suitable expression in the secular kibbutz movement. The Jewish festivals and customs have undergone difficult periods among us, but life has shown that we need them as we need air to breathe. And we have developed them to the point where people come from all parts of the country—in fact from all over the world—to see our festival celebrations.

Somehow, the Bar-Mitzva celebration was overlooked—but only temporarily, it seems. A growing number of kibbutzim sought and are still seeking and are experimenting with giving this occasion content that will suit secular kibbutz society and the special needs of our youth and their parents.

In an article in the bulletin of Kibbutz Ein-Dor, Jeff C. discusses the search for new ways of marking the Bar-Mitzva in our unique kibbutz way. He writes:

The kibbutz ambience is essentially different from the life around us. On the one hand, we are far removed from the values of holiness, religion, tradition. On the other hand, we are seeking a new way, one that will express a way of life that is independent and which combines elements of Jewish life and tradition with secular kibbutz values. I shall present a few questions that I see as basic to the observance of the Bar-Mitzva in our kibbutzim.

1. Shall we celebrate it?

In these times of lack of Jewish identity, sharply rising assimilation, and steadily increasing emigration from Israel—it is important to begin educating our children in Jewish rootedness and belongingness at an early age. The children have to know and feel their belonging to the Jewish people, and their participation in the Bar-Mitzva ceremony unites them into this community. The Bar-Mitzva is an important landmark in the education of every Jewish youth, and just as we find ways of celebrating the various seasons (which are originally

'Jewish — not religious — renewal

Secular kibbutzim grapple with the question of how to mark the Bar-Mitzva occasion.



religious)—Shabbat, the holidays, marriage—in our own unique way, it is possible and desirable to find a way of celebrating the Bar-Mitzva.

2. Why celebrate?

In every society, from the most primitive to the most advanced one

of our time, the passage from childhood to puberty and young adulthood is marked by a particular type of rite. This is the period in which biological transformations take place in the body of the boy or girl. Furthermore, there develops a



different way of thinking, an essentially abstract one, that makes it possible to think, learn and appreciate things differently, and which opens a door to a tremendous variety of possibilities. This is the period in which the boy or girl starts coming independent after a long period of being close to home, in which the influence of the environment increases and the process of socialization broadens. At the same time that these universal processes are taking place, the youth gradually enters adult society and acquires rights from the society he lives in. In addition, more and greater duties are imposed on him and he bears greater responsibility for his actions.

All of this is noted in the passage-to-adulthood rite. In primitive societies, it is marked by displays of physical prowess. In our society, it is marked by the passage of the children from elementary to high school and by their admission to the youth movement.

3. What should be celebrated in the kibbutz and how?

It is clear that a religious ceremony in our secular kibbutz movement will appear as ideologically and educationally ridiculous and hypocritical. We do not believe in religion, so that sort of celebration isn't in keeping with our educational and cultural philosophy and with our world outlook.

That being the case, why do our comrades feel a need to celebrate the Bar-Mitzva of their children? Is it because of family pressure? Or do some of them think the ceremony is important for its own sake, because it has been customary for many generations and therefore must be held for our children too?

To be sure, there are some who don't submit to these demands for ceremonialism. Some settle for the 13th birthday, on which they invite relatives and friends, throw a big party, the celebrant gets fine presents (including fat cheques), and then it's very hard to withstand the familial pressure, and again we've introduced a new norm by the back door. Naturally, there isn't a hint of ceremony, and in general there isn't even a lot of spirituality in the way the occasion is marked.

Some time ago, at the initiative of the Ein-Dor education committee, the kibbutz's secretariat discussed the subject of whether the Bar-Mitzva ought to be marked at all in our secular kibbutz society.

Until recently, we had not marked the occasion. Then, many families started doing so on their own, and in — for us — unconventional ways: going to the Western Wall and having the boy called up to the Torah (in order to please the grandparents!), or arranging a fancy celebration to which all the relatives were invited.

It was decided to prepare a discussion of the subject before a general meeting of the kibbutz. Dr. Eli Ben-Gal of Kibbutz Baram, the history expert at Beth Hatefutot in Tel Aviv, was asked to lead the discussion, and he brought along a detailed programme that is being tried out at a number of kibbutzim. The following are the main points he made at the meeting last spring:

AT THE ROOT of the question is the matter of Jewish renewal. This is one of the factors in the battle against *yerida* (emigration of Jews from Israel).

There is something wrong with the thinking of those who go to the trouble of emphasizing "Jewish — not religious — renewal." These

people have an inferiority complex regarding religion. The equation "Orthodoxy = Judaism" repels the youth and drives them away from Judaism. The problem is that we left the area of cultural experience vacant, and in the course of time it filled up either with non-Jewish elements that run counter to our concepts or with Jewish elements that express Medieval concepts.

Bar-Mitzva is an important educational matter. It was Ashkenazi Jewry that first made it an occasion for ceremony and celebration. The essence of the occasion is the "acceptance of the yoke of mitzvot," i.e., becoming personally responsible for the observance of the religious precepts.

The Bar-Mitzva should be tied into the birth of the Jewish nation, with the life of the individual constituting an individual repetition of the history of the group. Forty-nine days passed between the Exodus from Egypt and the event at Mount Sinai. The Exodus was a flight from the past, not a voluntary departure, just as a person is born without being asked whether he wishes it or not. The Jewish people was passive: Moses took the Jews out of Egypt and Pharaoh sent them. The newborn baby doesn't choose the nation he will belong to. The circumcision rite decides it for him.

For 49 days there was the process of breaking inhibitions. Liberation from inhibitions — freedom — leads to yokelessness, emptiness. That is why the period between the Exodus and the event at Mount Sinai, the period of the Counting of the Omer, was a period of darkness, without framework and direction. The first desire in such a situation is to go back.

At Mount Sinai freedom is bestowed on the nation, a proposal for a positive way. There is a programme — one has to choose. Here are the Ten Commandments — choose or reject. Shavuot, the Festival of the Giving of the Torah, is the Festival of Freedom, of the choosing of the programme. A person consciously assumes tasks, and he is as great as the degree of responsibility he assumes. There is something symbolical about the fact that on Shavuot the Book of Ruth is read — Ruth, the Gentile woman who assumed the yoke of mitzvot voluntarily.

Those 49 days of the nation may be compared to the first 13 years of a boy's life.

To define Jewishness solely in terms of national belonging is to commit an error against ourselves. Deciding to join Jewish civilization has value.

The example of the kibbutz enables us to understand it. We are struggling with the question how to turn kibbutz youth into kibbutz members. It is an error to consider yourself a kibbutz member just because you were born in a kibbutz. Kibbutz-born youth are preferred candidates, to be sure, but being born in a kibbutz doesn't mean automatic membership. That has to be decided. The fact that someone is born Jewish does not yet make him a partner in the Jewish mission. There are two stages in "becoming a human being": 1—the fact of being born one; 2—becoming a bearer of values.

Two basic elements are required if the Bar-Mitzva occasion is to have content.

First, the boy has to consider it as an act of joining a great historical system, becoming a Jew by an act of will. Therefore, the occasion has to have some Jewish content, something related to Jewish con-

tinuity. Second, it has to have some element addressed to the boy as an individual living in a certain concrete context.

HERE IS A PROGRAMME for marking the occasion that has been tried several times in our kibbutz.

The time can be when the children enter the kibbutz's post-elementary "mossad" or the Hashomer Hatzair youth movement.

The programme has two parts. First comes a group task, for which the Beth Hatefutot and its facilities can be used. The subject is: The Kibbutz as a Jewish Form of Communal Organization.

In the first stage, the children ask their parents to explain the kibbutz's table of organization and how its institutions translate the idea of mutual responsibility in concrete reality.

In the second stage, they fill out a questionnaire that, with the guidance of their teacher, helps them to study in depth the kibbutz decision-making process, the importance of the different official kibbutz tasks, and so on.

At this stage the child is taken to Beth Hatefutot. He is shown the different Jewish communities — for example, the diorama of a 13th century community in Germany. He will also see a film about the community and record the information and his impressions.

The past and present are compared, with emphasis on the communal concern for satisfying certain human needs contained in the principle of mutual responsibility.

Each boy in the group can be given a different community to study. Or a discussion can be held on an alternative structure for the kibbutz.

The second part of the programme, the ceremony, has a more individual character. Each boy checks the date of his birth on the Jewish calendar — something many of them don't know. He peruses the portion of the Torah read during the week of his birthday, learns a few verses by heart, and prepares a talk based on those verses.

The ceremony itself is a kibbutz-wide celebration. Each Bar-Mitzva family arranges an extended tea-hour for its guests. In the evening, there is a big spread on the kibbutz lawn.

In the kibbutz in which this was first tried, a choir opened the celebration. The Bar-Mitzva boys sat on the stage. Several slides of scenes in each boy's life were screened, with each boy rising, in turn, to declare: I, — son of —, was born on (date), during the week of the — weekly Torah portion. Then he recited a few verses from that portion and delivered the talk he had prepared. Then the parents put on a skit, or a movie on the kibbutz was screened.

This kind of Bar-Mitzva celebration reflects kibbutz life as an example of observance of mitzvot. It retains Jewish content without giving in to Orthodoxy. Reading the Torah portion of the week constitutes the first encounter with this subject.

Of course, if there is no follow up to it, it has no value. If it is followed up, however, and if it contributes to deepening the link between the individual and his past and his people, the Bar-Mitzva celebration constitutes a stage in the return to the sources.

(From the August 14 issue of Hashavua, weekly organ of Hakibbutz Ha'artzi, the Hashomer Hatzair kibbutz movement.)

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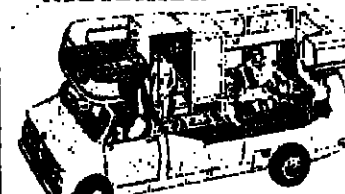
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LIKE MANY young persons in Jerusalem, Dana Savin is busy completing a university degree — in her case, an M.A. in counselling from Queens College in New York. She is not able to study full-time in a yeshiva, yet she is looking to make the most of her year in Israel by learning more about Judaism.

So every Monday night, Dana joins about 80 other students for a lecture on the Biblical Portion of the Week at the Orthodox Union-NCSY Israel Center at 10 Rehov Straus. The Monday-night class, taught by Dr. Yaakov Fogelman, is one of the Center's six regular courses in English. Yeshiva students, young married couples, blue-jean-clad university students and older residents of the city are among the regulars.

The Center offers lectures, free of charge, in both Hebrew and English. The topics range from the Jewish Concept of Prayer to Philosophy of Rav Kook. There are lectures to commemorate Independence Day, Martyrs and Heroes, Remembrance Day, Pesach, The Days of Awe and the other special days of the Jewish Calendar.

All of these activities, as well as counselling services, are organized by the Center's Programme director, Shai Solomon.

Solomon and his small staff work hard to maintain a comfortable, low-key atmosphere.

In the U.S., NCSY (National Conference of Synagogue Youth), works through Orthodox synagogues to attract young people of high-school age to Orthodox Judaism. Teenagers throughout the country may experience their first traditional Shabbat, recite their first blessing over bread, or learn how to pray, at an NCSY function.

But the approach is one of persuasion and not of pressure — a spirit that carries over to the Israel Center. There is no registration for courses, no roll call, no class lists.

"I don't feel obligated to come to classes, so it becomes the type of thing that makes me want to come," Dana explains.

In the U.S., Dana had never heard of NCSY. She began becoming more observant three years ago, and when she came to Israel, her sister, who lives in Jerusalem, suggested she drop by the Center.

More about Judaism



"I thought I'd be coming in once in a while, just in my free time. Now, I come regularly to two or three classes a week."

Dana emphasizes that one reason she is so eager to attend classes is the high quality of the teachers.

The lecturers come from backgrounds as varied as that of the students. No one sect or school of thought dominates, although all ad-

NADINE BONNER

vocate Orthodox Judaism.

One of the most familiar speakers is Rabbi Naftali Lewin, who is the rabbi for the absorption centers in Jerusalem. Rabbi Lewin travels throughout the city, working mainly

with non-observant olim and introducing them to Judaism. From one of the established baal-teshuva yeshivot, the Jerusalem Academy, comes Rabbi Yossi Krupnik, who explains the different Hassidic sects. Aish Hatorah's Baruch Rabinowitz presents his yeshiva's famous philosophy, "48 Ways of Torah Personality Development."

Bar-Ilan University's Dr. Ruth Goodman teaches Pirkey Avot (Ethics of the Fathers) very Wednesday night, followed by Rabbi Yoel Lieberman of Yeshivat Harav, who talks about his yeshiva's founder, the late Gaf Rabbi Kook.

The Center also offers a growing library of Judaica.

The library houses a large collection of Jewish Agency material, aliyah brochures describing various yeshivot and other educational institutions throughout the country. Information on ulpanim and kibbutz programmes is also available.

In the evening, the library is filled with students studying in groups or coming in to browse.

Many of these youngsters have questions or problems that require personal counselling. Solomon and his staff are ready to help find solutions to a multitude of problems, from placing young people in moshavim to informing yeshiva students who do not read local newspapers or listen to the radio of military call-ups. Special aliyah counselling is provided by a representative of Tour Va'aleh, who comes to the Center every Friday.

On Saturday nights, the Center vibrates to the rhythms of the Megama Duo, a pair of top-notch musicians who learn at the Jerusalem Academy. Megama's recent return from a tour of the U.S. was celebrated by 250 persons overflowing from the auditorium into the comfortable lounge.

The Center is not "all work and no play." The former San Remo Hotel has been converted, thanks to the help of George Falk, the Jewish Agency and the Union of Orthodox Jewish Congregations of America, into a tastefully decorated showplace.

A ping-pong table was recently acquired as a stepping stone to a recreation room. Coffee, tea and conversation are always available in the Drop-In Lounge for those seeking a quiet place to relax.

In short, the Israel Center is trying to show that being Orthodox does not mean being dull. By combining a programme of interesting lectures with a modern atmosphere, the Center's staff tries to convince those who never before had a chance to do so, to give Judaism a chance.

Jewish Women's Lib. in Germany

THE JEWISH FEMINIST MOVEMENT IN GERMANY: the Campaigns of the Jüdischer Frauenbund 1904-1938 by Marion A. Kaplan. Westport, Connecticut: Greenwood Press. 229 pp. Price \$17.50.

Eric J. Frank

THIS BOOK records the predicament of the Jewish woman in the twentieth century. Marion Kaplan tells a straightforward story with an ending far from happy. It is largely centred around the figure of Bertha Pappenheim, the founder of JFB and a fearless and untiring fighter for women's rights.

The Jewish woman in Germany was twice disadvantaged: as a Jew and as a woman. It was a time when middle-class girls were expected to take care and wait for a husband to whom they would play the angel and remain subject. Yet Pappenheim proclaimed their right to equality, and stressed also their duty to make a contribution to society parallel to that of men. The aim was equality but it was also the means by which women would return to Judaism. (The JFB, like the corresponding Catholic and Protestant organizations, stressed religious observance.)

Pappenheim was, for her time, amazingly liberal and tolerant. In a letter to a young female convict she wrote: "It is not the worst thing to have made love with a boyfriend in adolescent passion." Her pet project, to which she devoted 26 years, was a home for unmarried mothers and their babies at Isenburg. While she never married, she admitted that much of her activity was a kind of surrogate motherhood. Near the end of her life she complained that so much remained to be done. "No one who knows that injustice is occurring anywhere may remain silent — neither sex nor age nor religion nor party can be a reason to be quiet. To know of wrong and remain silent makes one an accomplice."

Jewish feminists in Germany, though they favoured careers for women, hardly ever demanded the right to work outside the home, preferring to emphasize the importance of housework (including the management of hostels, old age homes and the like) as a dignified and worthwhile profession. They sought, vainly, to fight anti-Semitism by appealing to their members to live and dress simply and not attract hostile attention. Their campaign for *Selbstzucht* ("self-discipline") had as its motto: "Stepchildren must be doubly good." At first the Nazis tolerated the JFB, and even allowed it to expand, but by 1942 its activities were reduced to providing small parcels of food for deportees. At last the leaders themselves were deported, and became victims of the Final Solution.

Marion Kaplan's book is highly readable, scrupulously documented and well produced. It fills a real gap in our recent history.

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כתיבה וחתימה טובה

ONE OF THE most complete courses in Jewish thought and heritage being taught in a non-Orthodox institution in Israel is being taught at — of all places — the Labour kibbutz movement's school of education, the Oranim Seminary just outside Kiryat Tivon.

For the past seven years, about 30 kibbutzniks a year — including experienced teachers and just people wishing to fill a void in their Jewish education — have been coming to Oranim to study Talmud, the tales of Rabbi Nahman of Bratslav, the Book of Job, Maimonides' works, and the like.

"From the Tanach (Jewish Bible) to the Palmah without stopping along the way," Shraga Bar-Sela defines the course of studies he helped to organize. "We aim at showing that Jewish thought, history and culture are not things of the past but very much alive today, pervading our present and determining our future," he says.

Bar-Sela's colleague as a teacher at Oranim, Degania-born Bhud Luz, son of the late Knesset Speaker Kadish Luz, puts it more sharply. "We want to show people that Judaism is an open concept, is open to the outside world and its values,

'An open concept'

to other types of culture — and even to its own subdivisions: Orthodoxy, Reform, Conservatism — all of it is Judaism," he explained.

What if a student stands up in class and contests such a statement? I asked. After all, it doesn't toe the country's present religious line.

"That has never happened," Luz answered. "By now, prospective students are aware that we are pluralists. Those who lack the necessary open-mindedness simply choose to study elsewhere — for example, at the yeshiva of the religious kibbutz movement."

THE COURSE, called "Jewish Sources" ("Mekorot Yisrael"), is part of Oranim's Centre for the Development of Jewish Studies and only one of its many activities.

The activities include the observance of the Rosh Hodesh — the beginning of each new month of the Jewish calendar — by learning

MARY HIRSCHFELD

about and discussing the historical, religious and cultural significance of the commencing month.

Then there are the special weekly workshops for teachers, where they prepare new and "non-conventional" curricula on Judaism-related subjects. "These workshops," Luz says, "are quite different, because they seek to integrate the various aspects — historical, religious, literary, etc. — rather than studying each one separately, as is usually done."

At Oranim, "we devote a great deal of attention to the basic dilemmas of Jewish existence, such as the struggle between tradition and modernization, the need for openness as against the habit of staying apart and the fear of mingling."

Furthermore, there is "no blind drive to publish papers or carry on research projects as there is at most

academic institutions, but rather a constant emphasis on the educational aspect. "After all," Luz said, "we're training educators."

THE FIRST generation of educators in kibbutzim, Bar-Sela points out, came from the Diaspora where they had, in general, been thoroughly steeped in Jewish knowledge. "Today, we are into a second, even a third, generation of people who did not receive such an education, and therefore do not have much Jewish knowledge to transmit. They regard Yiddishkeit as a thing of the past. We consider it our task to show them that they're wrong."

Bar-Sela fervently believes that knowing the past well is the best way to prepare oneself for the future. "People have long been drawn away from the study of Judaica because most written sources available have a religious origin. But there can be no advance

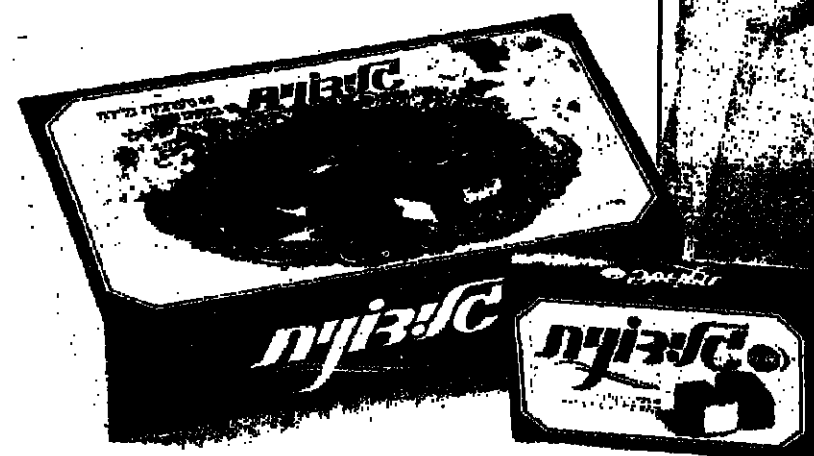
without an understanding of the roots."

Every student in the "Jewish Sources" course has to delve into all layers of Judaism, Bar-Sela says. "Knowing the Talmudic literature, the literature of the Middle Ages, and the rest, provides the background for a better, more valid understanding of Zionism, the Jewish State and the way Jews live today. People here are learning that, in spite of everything, religion isn't only for the religious," Bar-Sela added with a smile.

"This," says Bar-Sela, "is another false image we are trying to eradicate."

"It's about time," Luz said emphatically, "that we went back to the study of the Torah for its own sake. It's high time we started relating to it from a sympathetic point of view, not only from the critical standpoint. The writings of the Sages, the Midrash, the Mishna — all of them have a lot to say to us today."

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Preserving our nature

ERETZ HATZVI VEHAYAL: Shemurot Veteva BeYisrael (Land of the Gazelle and the Ibex: Nature Reserves in Israel) by Uzi Paz. Masada. Two Volumes, 117 + 387 pp. No price stated.

David Mesher

THIS TWO-VOLUME set — striking in its black-and-white dust jackets with silver lettering — is one of the most beautiful works ever produced on the flora and fauna of the Land of Israel. Its author is Uzi Paz, a well-known nature writer, and his subject is the nature reserves of Israel.

The first volume is about the preservation of our natural heritage, the second about the various nature reserves in Israel. Volume I emphasizes the uniqueness of Israeli flora and fauna, and discusses the dangers they face, some of them always present, some the consequence of modern industrial life.

Paz touches briefly on the human capacity for destruction — often unthinking but sometimes intentional — of the environment, and from there moves to a discussion of the moral, scientific, and even economic value of the nature reserves.

He considers the example of reserves in other countries, then traces the history of nature conservation in Israel. He begins with what he terms pre-statehood "naivete," and concentrates on official attempts to protect nature and wild animals. These include restrictions on hunting since 1952, a law protecting wild animals since 1955, and the setting up of a Nature Preservation Section of the Ministry of Agriculture since 1958.

The next years saw rapid development of the conservationist movement in Israel; it culminated in the 1963 law which provided for the first reserves. Paz goes on to outline

the various functions of the Nature Reserve System, its regional distribution, and the different types of reserves.

Much of the rest of the first volume is devoted to endangered species in Israel, and preventive measures that may keep others from joining the list. The volume concludes with a five-page list of endangered or destroyed species. The text is informative though often un-critical; Paz manages to organize a wide array of knowledge.

VOLUME II is in some ways a more useful work (though in those bookshops where I enquired, it could not be purchased without Volume I). Here Paz presents the history and special features of each Nature Reserve in Israel; he begins in the north and works south. Each chapter is introduced by a map of the region, and contains photographs taken there or associated with its wildlife. The emphasis is on the northern reserves; there is only a short chapter on the Sinai.

The Sinai has a stark loveliness but I would have welcomed a more detailed study of the Negev where the ecological balance is quite as fascinating and even more endangered. The intention of Paz is to win adherents to the conservation movement so that it would seem natural for him to have gone deeper into the particular problems of the Negev, in order to enlist the sympathies of the Israeli public. The Negev requires a deeper treatment than the green reserves of the north.

It might seem a luxury at this time to call for greater efforts to protect and conserve the environment; but it is important to remember that the Land of Israel, and not the State, is our biblical inheritance. Conservation should be the highest priority for Zionists and for Palestinians. It is a touchstone to determine the real enemy.

A Jewish giant

KETAVIM (Writings — selected articles and addresses), Vol. 2 by Jacob Rosenheim. Jerusalem, Agudath Israel World Organization. 128 pp. (and illustrations). No price stated.

Alexander Carlebach

TEN YEARS ago I reviewed in these columns the first volume of a Hebrew edition of Jacob Rosenheim's selected writings. I then criticized the editors' omission of his high-level polemics against the leading Jewish thinkers of that fateful post-World War I generation — men like Hermann Cohen, Martin Buber, Franz Rosenzweig, Jacob Klatzkin and others.

The present volume has corrected this omission though it was understandable from the point of view of the editors-publishers who no longer share the cultural concerns of the founding fathers of their movement. The names mentioned are only names to them, if that. This probably holds of an entire new generation though such modern writers and scholars as Nathan Rotenstreich and Eliezer Schweid have given attention to those spiritual giants who have no equals in our impoverished age.

Rosenheim, a pupil and product of the Hirschman *Toraim Derekh Eretz* school, was well equipped to challenge them and their ideas on behalf of Orthodoxy. He is less impressive as an exponent of Aguda ideology. The chasm between those high-flying ideas and political reality, both then and now, is too wide and deep.

The shortcomings of this Hebrew edition are many. The punctuation is arbitrary and faulty; no sources and dates, essential for the understanding, are given for the various articles and speeches; the misspelling of many Hebrew words because of mistaken and illogical respect for the divine name, amounting sometime to near-blasphemy (*al-kin* in place of *elohim*), makes reading painful. This excess of religiosity, which has little halachic justification, is reaching alarming proportions in Orthodox publications.

All the more the pity as it would do a younger generation of *yeshiva* students, and others, a world of good to acquaint themselves with the commanding personality and breadth of cultural horizons of such a leader of men and spokesman of world-wide Orthodoxy as Jacob Rosenheim.

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TAMIR'S BOOK is the first full-scale history of the subject in English from the first arrival of Jews in Bulgaria down to the present. Its author disarms criticism at the outset by admitting that she has deliberately allowed her personal philosophy to show through. She is highly committed, and when she gets to the modern period, passionate.

Her prejudices show in phrases such as "Given the natural greed of the average Bulgarian..." Her *Weltanschauung* is militantly Zionist, and totally scornful of the Bulgarian Communist historiography: "I reject the logic by which grudging recognition is elevated to friendly acceptance and mild anti-Semitism is reduced to no anti-Semitism," she writes.

She has engaged in widespread research. Surmising correctly that the average English reader knows as little of general Bulgarian history as of Bulgarian Jewish history, she often combines the two. Her thesis is apparent in her subtitle: "The History of a Dubious Symbiosis."

Before getting to modern times, she stresses the Bulgarian tradition of philo-Semitism, especially when compared with anti-Jewishness in neighbouring Greece. Over the centuries, she finds a curious affinity of Bulgarians for Jews. One of the 14th century Tsars of the country married a Jewish woman called Sara, who took the name Theodora on her conversion; she exerted considerable influence (Tamir claims that the Communist historiographers have suppressed her Jewish origin), and her son became one of Bulgaria's national heroes.

THE ORIGINAL Jewish community, of Ashkenazi and Byzantine origin, was dominated by Spanish elements from the 16th century. Ladino soon became the main language, and Jews took little trouble to learn Bulgarian. They were communally and culturally segregated, separate from the Bulgarian masses, and eventually not trusted or liked. Although they backed Bulgarian independence in the latter part of the 19th century, they encountered a steady growth of anti-Semitism, although there was no explicit anti-Semitic movement until the 1930s.

Tamir chronicles the strong impact of Zionism, and claims that no other community was as Zionist. Orthodoxy was not strong and, for many, Judaism became synonymous with Zionism. All communal institutions were controlled by the

Bulgaria & Hungary



Ruins of a 15th-century synagogue unearthed in Budapest.

BULGARIA AND HER JEWS by Vicki Tamir. New York, Sepher-Hermon Press. 314 + xii pp. \$14.95

HUNGARY AND THE JEWS by Nathaniel Katzburg. Ramat Gan, Bar-Ilan University Press. 299 pp. No price stated.

Geoffrey Wigoder

Zionists until the Communist takeover in 1944-45.

Much of the book deals with the Holocaust period (although it never mentions the existence of a scholarly study of the subject in English — by Frederick B. Chary, published 10 years ago by the University of Pittsburgh Press). For this period, the author provides a complete antithesis to the Communist historiography (also conveyed in a film on the subject made and distributed by the Bulgarian authorities), which attributes the rescue of Bulgarian Jewry to the pro-Jewish actions of the Bulgarian people while alleging that the Zionists played no role in the resistance or rescue.

Tamir effectively presents the other side of the picture: the increasingly harsh anti-Semitic legislation introduced by the Bulgarian government (with little concern for the Jews forthcoming from the people); the deportation to their death of the Jews of Macedonia and of Thrace which had been taken over by the

Bulgarians; the expulsion of the 20,000 Jews of Sofia to forced labour, etc. She finds that only the Church opposed these developments, while the exact role of the king remains uncertain, although he does seem to have taken a stand at the critical moment.

She refers to "the mock saga of Bulgarian resistance," and attributes attempts to help Jews to Bulgaria's wish to hold on to its slave labour, and to the comparatively early realization that the war was lost. The fact that Bulgarian Jewry survived was — unlike the case in Denmark — not the result of popular action or sentiment.

Tamir adduces many sources for her account but many questions remain. The Bulgarian archives remain closed so that the full story may not be known for a long time — if ever.

Certainly the overwhelming bulk of Bulgarian Jewry drew the same conclusions as Tamir: As soon as the opportunity arose, over 40,000 chose to leave the country where they had lived so long and seek a new life in Israel. Only some 5,000 thought otherwise and remained. The mass exodus of 1949-50 was, as Tamir states, a collective verdict.

NATHANIEL KATZBURG is a professor of modern Jewish history at Bar-Ilan University. His book forms a marked contrast to that of Vicki Tamir. It is not wide-ranging but focused; it is carefully objective and less detailed. It limits itself to the period 1920-43. Moreover, as Katzburg explains in his introduction,

he restricts himself to a study of official Hungarian policy towards the Jews, and to foreign reactions to this policy.

He does not deal with the inner life of Hungarian Jewry or the social, economic and cultural developments of his period. He concludes at the point when Hungary ceases to be an independent state, it is prior to the real tragedy of Hungarian Jewry under German rule.

Similar to the Bulgarian story is the growth of anti-Semitism from the late 19th century. However, in Hungary it became much more marked after World War I. The break-up of the Austro-Hungarian Empire, and the high visibility of Jewish elements in Bela Kun's Communist regime, marked a turning-point in the attitude of the Hungarian people towards the Jews.

A long tradition of Jewish-Magyar coexistence was disrupted, and anti-Semitic movements and parties emerged. They culminated in the notorious Arrow Cross organization, which was active from 1936, and highly influential from the early 1940s. The strong Jewish participation in Hungarian economic life, formerly seen as a boon, was now with the emergence of a Hungarian middle-class regarded as a bane. The Jews were resented as rivals.

ALREADY IN the 1920s a *numerus clausus* was introduced, which restricted the number of Jews in universities. Rigorous anti-Semitic legislation was introduced in 1938; it restricted Jewish participation in economic and professional life, and encouraged Jewish emigration. When the criterion for determining who was a Jew became racial rather than religious, the Catholic archbishop was constrained to protest — characteristically not out of sympathy for the Jews but rather out of fear that converted Jews would be affected. Also characteristic was the opposition of Hungarian Jewry to outside bodies intervening on their behalf; they felt this would only make matters worse.

A 1939 law provided the legal basis for forced labour, and in 1941 the Hungarians established labour camps, while resisting pressure by the Germans to deport their Jews. They also rejected their extreme German demands but their policy of segregation and concentration made it easy for the Germans to implement a policy of deportation after they took over, and created a climate inside Hungary which made such action acceptable.

The difficulties of the aggadoth have been elucidated by Maimonides, Judah Halevi and others, but Rabbi Isaac ben Yedaiah tries to supersede their esoteric level of interpretation. He substituted a new *peshat* for that of the sages, and arrived at hardly acceptable innovations.

Still, his work does illustrate the mentality of the medieval Jewish community. For instance, he is interesting in his dislike of contemporary rabbis. He comments that they "destroy the fabric of social behaviour far more than do ignorant poor Jews... they may meditate on the Torah day in and day out, but they do not fulfill its good teachings." His denunciation of the hypocrites of contemporary Talmudists has a familiar ring for us. All in all, Dr. Saperstein has provided us with a novel and challenging view of aggadic literature, and a rich annotation in the form of the contemporary sources he has utilized.

A novel view



DECODING THE RABBIS: A thirteenth century commentary on the Aggadah by Mark Saperstein. Harvard University Press. 289 pp. \$17.50.

Elchanan Blumenthal

HERE IS the story of a 13th century Provencal writer, Rabbi Isaac Ben Yedaiah. One would look in vain in a Jewish encyclopedia, or history of Jewish literature, or in bibliographies, for a single reference to him. All trace of him seems to have been lost. Yet Dr. Saperstein, through analysis of manuscript material, has rescued a lost figure in our history.

It may be Yedaiah has been deliberately overlooked by medieval scribes because the manuscripts discussed by Dr. Saperstein are at times rather controversial, even provocative. This lost figure had notions about sexual freedom, and other opinions, that at times are in direct conflict with halacha (for instance, on pp. 154-5).

Of course, it is true there is no watertight division in rabbinic-Talmudic literature between what binds (halacha) and what doesn't bind (aggadah). It follows that the often figurative and enigmatic language of the aggadot needs a special form of interpretation, which can lead to quite different opinions on the part of commentators.

In his introduction, Dr. Saperstein has provided a remarkably good overview of the aggadah. He discusses those conflicting currents of interpretation which provoked Karaitic criticism and hostile reaction from representatives of Islam and the medieval Church.

The difficulties of the aggadoth have been elucidated by Maimonides, Judah Halevi and others, but Rabbi Isaac ben Yedaiah tries to supersede their esoteric level of interpretation. He substituted a new *peshat* for that of the sages, and arrived at hardly acceptable innovations.

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SOUFFLE! SOUFFLE!



In the centre of town, just behind the main post office, you'll find the city's only souffle restaurant. Twelve different soufflés to choose from, each one a gourmet's delight. With a great selection of appetizers and sweets — a sumptuous meal for from \$5-\$10. Biscuits and butter on the house. Well worth finding. LE SOUFFLE, 5 YEDIDIA ST. (CORNER 10 KORESH ST.) Tel. 225551. 10 a.m.-midnight. Kosher.

TASTE THE FLAVOUR OF THE TROPICS

Cream of the Aztecs, Tropical Rose Colada, Coco Toucan. Just three of the fabulous drinks prepared by the experts of the Jerusalem Hilton for the Pina Colada Festival now living up the scene every night except Friday at the Judea Lounge & Bar. If you find your budget won't get you to the Caribbean this week then drop along to the Hilton and take in their tropical atmosphere and warm hospitality. Pina Colada is the name of the game and the Judea Lounge & Bar is the Place. From 5 p.m. till midnight, every night except Friday. The Jerusalem Hilton, Givat Ram.

FRENCH CHARM A LA KATY.

With an intimate ambience and superb French cuisine you're in for a treat. Extensive menu includes La Coquille St. Jacques, Stuffed Paupiette of Sole, Glazed Mollard in blackcurrant sauce. Fine wines and choice desserts. You're in heaven. Credit cards accepted. KATY'S, 18 RIVLIN STREET. Tel. 234621.



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WHEN IN JERUSALEM...

While you're in Israel, why not eat Middle Eastern style? And do so at the city's fabulous new restaurant THE PHARAOH. In a luxurious setting with attentive service, start from a buffet of oriental salads, follow with the hot hors d'oeuvres including stuffed kushah and samboussa, great main courses such as stuffed veal outlet with nuts and herbs, trion of lamb cutlets, and if you've room, desserts par excellence like katayef (pancake with nut stuffing), harissa or swami. A full bar and a comprehensive wine list make an evening at the PHARAOH a night to remember. Kosher. Open every evening except Friday, from 7 p.m. till 11 p.m. PHARAOH, at the DIPLOMAT HOTEL. Tel. 02-710831. Reservations recommended.

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MEET YOU AT HESSE'S

Well known for over forty years, Hesse, Jerusalem's traditional meeting place offers you a Dairy Cafe Coffee House with an extensive menu on one floor and an exclusive French Restaurant on another. The fine cooking and personal service is guaranteed to please. Fully airconditioned, background music. Dairy Cafe open every day from 10 a.m. till midnight (ideal for brunch). The Restaurant from 12.30-3 p.m., 6.30-11 p.m. (Closed Saturday lunch). Listed by the Ministry of Tourism. HESSE, 5 BEN SHATTACH ST. Tel. 226893.

DON'T MISS VENEZIA

That's the message for lovers of Italian food. Open seven days a week for lunch and dinner, your host Michael's menu includes Prosciutto di Parma with melon, Filet of veal with cream and cognac, Veal Marsala, Osso Bucco Milanese and of course glorious pasta — lasagne, fettuccine, cannelloni, ravioli, and dozens of other Italian delights. Wines, local and foreign. VENEZIA, BEN SHETAH ST., corner Hasoreg. Tel. 231793.

A NEW LUNCHTIME ADVENTURE

Wander out onto a cool covered balcony with a view of the walls of the Old City. Help yourself from a groaning salad bar and then select your main course from a variety of delicious Far Eastern specialities and see them "work-cooked" before your very eyes. With a choice of seven different sauces and a gorgeous dessert from the sweet table your meal's complete. Only IS130 inclusive plus VAT.

Try THE PATIO, a new lunchtime adventure at THE KING DAVID HOTEL. Open every day except Saturday and holidays from 12.30 until 3 p.m.



WHERE ISRAELIS EAT

Excellent Middle Eastern cooking and a view out of this world. That's MEI NAFTOAH in LIFTA, the place where Israelis in the know eat. Piquant salads, first class Veal, Lamb and Beef, wines, beers, and desserts. After the last traffic lights on the way out of Jerusalem turn right just before the petrol stations. Follow the signs — you won't regret it. MEI NAFTOAH, LIFTA. Noon till midnight. Tel. 621374.

KOSHER CHINESE IS THE NAME OF THE GAME.

With 8 soups and 65 main dishes, the big problem is what to select. And best of all everything is KOSHER. With first class Thai cooks, waiters and hostesses, you can choose from the Chinese or Thai menu. Specialities include fried kosher "shrimps" (from kosher fish), sweet and sour ribs and of course all your favourites. Tell them back home that you ate at MARINA CHINESE. Jerusalem's only Kosher Chinese restaurant. Open for business lunches from 1-3 and from 7-11 p.m. Closed Friday and Saturday lunch time. Open Saturday evening. IN THE PRESIDENT HOTEL, 3 AHAD HA'AM ST. Tel. 02-631273. Bar-mitzvas, birthdays and weddings with a Chinese menu — a speciality.

La Terrasse

Exciting new elegant café restaurant in Beit Hakarem. Full dairy meals, specialities — Crêpes au grain, Onion Soup, sorumptions, Blintzes, Bagels, plus Poissons Variés, delightful Desserts, Ices, Milk Shakes. Bar, The "cool" in place. Ideal for Coffee and Pastries. Guitarist every evening. LA TERRASSE, KIKAR DENYA CENTRE, Open 9 a.m. till midnight. Kosher.

EATING OUT IN JERUSALEM is a weekly feature serving residents of and visitors to Jerusalem. To advertise in this column, please contact Ray Bernard at The Jerusalem Post, Tel. 02-626181.

HIGH CLASS FRENCH RESTAURANT

Ascher Elkayam, the friendly host at Chez Simon, has built up one of the finest restaurants in Israel. The menu reads like a gourmet's dictionary, and most of the items listed are usually on hand. Open seven days a week for lunch and dinner.

Chez Simon
15 SHAMAI ST. Tel. 226602

WHERE THIRSTS ARE QUENCHED.

You'll think you're in the US of A but it's HEROD'S, Israel's New York style cocktail lounge piano bar. With live music and an intimate atmosphere and a drink list as long as your arm, it's a great place for singles and couples. Specialities include Tom's Pina Colada (six varieties), Frozen Daiquiri, Singapore Sling, Mai Tai and dozens more. Copetin (Tom's own hors d'oeuvre), meat plates, sandwiches & snacks. Open 6.30 p.m. till 2 a.m. Closed Sunday. 28 King David St. opposite King David Hotel, next to Jerusalem's unique GARDEN CAFE. "You'll love the garden's atmosphere, the minute you enter it."

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A warm welcome awaits you every evening at EL TORO's renowned restaurant. Join the crowd for a very special candle lit dinner. Extensive menu, background music, also lunches. Wine cellar with wine by the carafe. Cheese platters. For reservations and information, Tel. 718639. EL TORO RESTAURANT, 15 HEBRON RD.

Britain & Zion

BRITAIN AND ZION: The Fateful Entanglement by Frank Hardie and Irwin Herman. Bellstaff Press. 118 pp., £7.95.

Mandate on Great Britain.

In addition Hardie and Herman in their first chapter provide a brief account of Herzl's creation of modern political Zionism; and in the Epilogue they offer a short linking account of the circumstances of 1922 and 1948; when Britain renounced the Mandate.

Understandably enough, Hardie and Herman have nothing heartening or charitable to say about Britain's conduct at any point during the period covered. Here is an ex-

ample: "To say that a camel is a horse designed by a committee is thought funny. The joke is unfair to an animal perfectly designed for its own particular purposes. At first glance it would seem that the 'committee' which designed the Balfour declaration... designed a horse with two front legs and three back ones and were surprised when the creature did not move forward steadily."

THE ZIONIST movement as a whole, and the state of Israel, are not absolved by the authors of all blame. There is much to ponder in some of their observations. They remind us, for instance, that as early as 1913 Vladimir Jabotinsky had

foretold that Zionism's destiny would be determined by two opposing personalities. One of them, he said (that is Chaim Weizmann), would use: "Quiet underground means, the other (that is, himself) would resort to "violent and furious pressure."

The authors' own sympathies, and their vision of a good future, will probably not be shared by many Israelis today. In their concluding remarks, they assert that a durable peace "is secured by justice, what is seen to be justice by both sides." And they explain: "In their fabulously long history, Jews have suffered many hideous and horrible injustices. But the Zionists have done the Palestinians a great and undeserved injustice. The state of Israel will neither feel secure nor be durable until the Palestinian people feel that the injustice done to them has been redressed."

THIRTY-ONE

THE JERUSALEM POST

CLASSIFIED ADVERTISEMENTS

In cooperation with Hahat Ha'adil of MA'ARIV and DAVAR
All classified advertisements for Friday submitted to Hahat Ha'adil by the Wednesday evening preceding publication appear in this section

הלוח העדיף לרוח מעריב

כל מודעה מתפרסמת ב מעריב ודבר

Furnished Flats

Rehavia, 14 + patio, complete. November, 1980, \$250 monthly. 63099, 19-00-2000.
Tuplat, 4/5 rooms, beautifully furnished, 10 months, \$370. Anglo-Saxon, 02-22181-4.
3 furnished room flat, garden, parking, Beit Hakerem, 22/072.
1 furnished, Shmaryahu Levin neighborhood. Immediate, private entrance, \$300. 02-412110.
Second flatmate, 3/4, furnished + phone, 019 Beit Hakerem, 537953.
Kiryat Timnatim, 3 furnished, phone, possibly short term, 02-813392.
For students, rooms for rent in center, reasonable rent, long term, from month, 02-223498.
Gilo, bargain, 4, new view, immediate occupancy, 810677.
Furnished, unfurnished, rooms, everything at Pitham Rehavia, 1 Street.
Pitham, 3/4 furnished rooms to let, phone, heating, \$360.
Tubrich, 3/4, partially furnished, phone, heating, 1st, storeroom, 23521.
New Givat Mordechai, 3 room flat, 33395-8, not Shabbat.
Shimon, large 4, luxurious, fully furnished, immediate. Mishkenot Realty, 527479.
Center, beautiful room, also for tourists, 233429, not Shabbat.
Balfour, Rehavia, 4 furnished, \$495, 24744, evenings, 781496.
Herzog, 3 rooms, furnished, phone, for couple, 27889, afternoon.
Yemin Moshe, for tourists, 2 room, with all facilities, 02-22620, not Shabbat.

New Yavov, 4, partially furnished, 3rd floor, phone, heating, solar boiler, 02-54072, 19-00-2000.
Armon Hanatim, 3, partially furnished, first floor, phone, immediate, 02-663319, 02-781403.
Maalot Dafna, 1, for tourists, short term, fully, equipped kitchen, possible sale, immediate, 02-546585.
Large, luxurious flat, 4 fully furnished, phone, Tel 420220.
Tubrich, to let, furnished, long short term, phone, immediate, 02-993813.
3 out of 4 in detached house + garden, 220, Tel 630628.
Tuplat, 12/13, 3, furnished, phone, heating, \$400, Tel 635132.
Greek Colony, furnished studio flat, 100, immediate, 221027.
Center, 3, furnished, phone, year, Apply: Venus, 14 Ben Yehuda, Matzliach, 3/4, 2nd floor, quiet, phone, heating, 02-224534, mornings, 02-111576, evenings.
Armon Hanatim, 3/4, 3rd floor, 3/4, rooms, fully furnished, 243104, of, office, immediate, 3/4, luxurious, view, heating, 02-224534, mornings, 02-111576, evenings.
Immediat, French Hill, 3, phone, fully furnished, \$300, 02-817187.
For holidays, immediate occupancy all end of October, furnished, garden, 96 Uziel, Bayit Vagad, Jerusalem, 02-637640, 02-665636, 02-638064.

Flats Wanted

Davar requires flats throughout city for our customers. 227220, Rasco Tower.
Owners of prestigious flat A number of customers have arrived in Israel in a delegation from America, seeking flats in Jerusalem and vicinity, cash payment, flexible availability, for serious only. Sharon Agency, 02-224260.
Interested in buying 2-room flat in center of town, 240772.
For tourist's seeking flat in Rehavia from October 11th-24th (Succot), 02-661939, weekdays.
Company growing! The 8th floor in City Towers, Jerusalem's prestigious office building (Ben Yehuda-King George corner), will answer your requirements: 35 or 65sq.m. units, magnificent view, Africa Israel Investments Ltd., 02-630281.
Office to let, 25sq.m. room, Citi Building, 248391.
Mevaseret Zion, plot, W. dunam, Tel. 539234, phone, 536300, work.

Offices

Rent/sale in town center, 3 large + phone, 02-420140.
Office/shop, 6 Rehov Schatz, display window, 1st floor, 1st floor, 232003, 227685, not Shabbat.
Company growing! The 8th floor in City Towers, Jerusalem's prestigious office building (Ben Yehuda-King George corner), will answer your requirements: 35 or 65sq.m. units, magnificent view, Africa Israel Investments Ltd., 02-630281.
Office to let, 25sq.m. room, Citi Building, 248391.
Mevaseret Zion, plot, W. dunam, Tel. 539234, phone, 536300, work.

Plots

Tuplat, near Diplomat, plot for construction of flats, immediate, exclusive to Israel, 02-222597.

Shops

Qilo, immediate sale, active, established shop, 81581, 714969.
Small shop, rental, in Migdal Rasaco passage, 02-816848, evenings.
Large shop + conveniences, rental, Maslov Dafna, all purpose, 816262.
For sale, 3 room flat, 3/4, 3 bedrooms new, immediate, 03-479632.
Kikar Danya, shop, monthly rental, storeroom, Avraham, 535111, 524045.
French Hill, 35sq.m. commercial area and 25sq.m. basement, Gad Construction Company, 4 Shimon Hamaalka, Jerusalem, 227775, 232840.

Netanya

3, completely furnished, for tourists, various periods, near sea, 051-36389, from 18.00.
Town center, 3/4 rooms, suitable for office/residence, 053-38589, from 18.00.
3, completely furnished, for tourists, various periods, near sea, 051-36389, from 18.00.
Town center, 3/4 rooms, suitable for office/residence, 053-38589, from 18.00.

FLATS

For sale, near Nature Museum, room in Arab house for 18sq.m. construction + 3 room flat, Friedman Realty, 666943 (Maidan).
Plots in Jerusalem and all over country, buying-selling, Dassy, 243647 (Maidan).

Flats for Sale

4 room flat with + succo, near sea, 053-33524.
3 rooms for sale, centre, \$51,000, 053-36619.
Centre, 4, well-arranged, room, American kitchen, double conveniences, 053-42324.
Rehov Harav-Kook, 4 spacious rooms + lift, parking, 053-77841.
Kiryat Nardau, lounge + 3 bedrooms new, immediate, 03-479632.
Wolsmann, 3/4, 117sq.m., \$38,000, mortgage possible, 053-27683, evenings.
Netanya, 3 rooms, Azorim, 2nd floor, \$31,000, 052-83380.
4 large, well arranged + indoor parking, \$68,000, 053-31612.
Diplomat, 3, 3 room large terrace, front, 3rd floor, 053-30921.
Centre, 3 rooms, near sea, well arranged, \$60,000, 053-30620.
Centre, 3 rooms, near sea, well arranged, \$60,000, 053-30620.

Flats for rent

3, completely furnished, for tourists, various periods, near sea, 051-36389, from 18.00.
Town center, 3/4 rooms, suitable for office/residence, 053-38589, from 18.00.
3, completely furnished, for tourists, various periods, near sea, 051-36389, from 18.00.
Town center, 3/4 rooms, suitable for office/residence, 053-38589, from 18.00.

Furnished Flats

For tourists and vacationers, 3 furnished, breathtaking sea view, 02-225228.

Ashdod

EDUCATIONAL: 14.00 This is It — youth magazine (repeat).
CHILDREN'S PROGRAMMES:
13.00 3, 4, 5H — New Year Greetings
ARABIC-LANGUAGE programmes:
18.30 News roundup
18.32 Sports
19.27 Programme Trailer
19.30 News + Concert: The Jerusalem Symphony Orchestra, conducted by Gary Bertini: Matias Rostropovich, cello, play Haydn: Cello Concerto in C Major, 20.30 News
20.45 Good People: Tales of good people and good deeds of 5741.
21.15 Singing in the Valley: The Jordan Valley Club led by Sarah Sharon in a programme from Kibbutz Geva.
22.00 Last for Life: Vincente Minnelli's 1958 film starring Kirk Douglas and Anthony Quinn in an adaptation of Irving Stone's biography of Van Gogh.
JORDAN TV (unofficial):
17.40 Cartoons 18.00 French Hour 19.00 News in French 19.30 News in Hebrew

Negev

BEERSHEBA, SHIMON, 4 rooms + improvements, \$62,000, 057-71673.
4 ROOMS + MORE
Eilat, enlarged patio, 4 bedrooms, double conveniences, large lounge, dinette, American kitchen, fully air-conditioned, 059-72460, during holidays; 05-485312, evenings.
Arad, 4, 3th floor, lift, in multi-story, excellent location, 057-97120.
BEERSHEBA, HAH LEDUGMA, patio, 4 rooms, 02-523833.

Flats for rent

BEERSHEBA, HAH LEDUGMA, patio, 4 rooms, 02-523833.

TV/RADIO for the Holidays

MONDAY, September 28

TV

EDUCATIONAL: 14.00 This is It — youth magazine (repeat).
CHILDREN'S PROGRAMMES:
13.00 3, 4, 5H — New Year Greetings
ARABIC-LANGUAGE programmes:
18.30 News roundup
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JORDAN TV (unofficial):
17.40 Cartoons 18.00 French Hour 19.00 News in French 19.30 News in Hebrew

RADIO

6.11 Musical Clock
7.07 (stereo): Bach: Toccata and Fugue in D Minor (Stokowski); Albinoni: Concerto for 2 Trumpets; Wilhelm de Fesche: Sonata for Violin and Guitar; Brahms: Rhapsody, Op. 79, No. 1 (Rubinstein); Arnold: 4 Cornish Dances (Malcolm)
8.05 (stereo): Gounod: Little Symphony for Wind Instruments (Israel Philharmonic); Mendelssohn: Symphony No. 3 (Musical Beechworth); Piano Concerto No. 3 in E-Flat Major, (Radu Lupu, Israel Philharmonic, Mehta); Bartok: Suite from The Miraculous Mandarin (Jerusalem Symphony, Sherriff)
10.05 (stereo): Bach: Musical Offering
11.00 Sephardi songs
11.30 Education for All
12.05 (stereo): The Jerusalem Symphony Orchestra — Avdon: Sinfonietta (Motti Meron); Stamitz: Flute Concerto Op. 29 (Sherriff); Beethoven: Piano Concerto No. 4 in G Major, (Yitzhak Steinberg); Bloch: Symphony for Trombone and Orchestra (Ken Shiffman, Eli Jaffe)

1st

13.00 (stereo): Artists' Parade (no details available)
14.10 Children's programmes
16.05 (stereo): Rosh Hashana in Poetry and Tunes
16.30 (stereo): Avdon: Haya, Haya... (Vera Lappin, piano); Braun: Rosh Hashana (Ely Kan, soprano; Ollie Riebnor, piano); Bloch: Ba'i Shem suite (Uri Plank, violin; Yonatan Zak, piano)
20.05 (stereo): Holiday Concert — Naam Sherriff: Festival Overture (Jerusalem Symphony, Bartlett); Mozart: Serenade in D Major, Posthorn, K. 320 (Cleveland, Szel); Brahms: Piano Concerto No. 2 (Barenboim, Philadelphia, Barbirolli); Honegger: La Roi David (Assermet)
23.00 5741 in the Theatre
00.10 (stereo): Night Music — Cessner: God of Gods Cantata; Hummel: Concerto for Mandoline and Orchestra; Haydn: Symphony No. 8 in C Major

2nd

6.12 Gymnastics
6.22 Agricultural broadcasts
6.44 Green Light
7.00 This Morning — news magazine

3rd

14.05 Israeli Hit Parade of 5741
18.05 Special Interview with Defence Minister, Ariel Sharon
19.05 Holiday Concert — Smirna: Moltau; Brahms: Double Concerto for Violin, Cello and Orchestra; Bloch: Avdon: Haya, Haya... (Vera Lappin, piano); Braun: Rosh Hashana (Ely Kan, soprano; Ollie Riebnor, piano); Bloch: Ba'i Shem suite (Uri Plank, violin; Yonatan Zak, piano)
20.05 (stereo): Holiday Concert — Naam Sherriff: Festival Overture (Jerusalem Symphony, Bartlett); Mozart: Serenade in D Major, Posthorn, K. 320 (Cleveland, Szel); Brahms: Piano Concerto No. 2 (Barenboim, Philadelphia, Barbirolli); Honegger: La Roi David (Assermet)
23.00 5741 in the Theatre
00.10 (stereo): Night Music — Cessner: God of Gods Cantata; Hummel: Concerto for Mandoline and Orchestra; Haydn: Symphony No. 8 in C Major

Army

6.10 Morning Sounds
7.07 "707" — with Alex Ansky
8.05 IDF Morning News
9.05 Right Now — with Kobi Meidan
11.05 New Year's greetings by seven famous personalities
12.05 On Drivers and Traffic

4th

17.05 Marriages between members of different communities
18.05 Close to my Heart — with poet Natan Yonatan
19.05 Whither Israeli Education? — 20.05 An evening of Jewish Soul music — music written by Rabbi Shlomo Carlebach
22.05 Entertainment from famous musicals
01.00 Hebrew songs

5th

6.05 Holiday Sounds
9.05 Happy Choir — songs and stories for children
11.05 Talks for Rosh Hashana — with Yashov Alshin
13.05 Personal Questions — Ya'acov Agmon interviews the President of the State of Israel, Yitzhak Navon
14.05 Entertainment
16.05 Bestseller
17.05 Special Interview — with Aluf Manes Nativ
20.05 Apple and Honey — holiday songs
22.05 Hebrew songs
02.05 Shalom Hanech in a live recording

6th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

7th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

8th

7.11 Songs
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14.05 What was entertainment
16.05 Songs and readings for the holiday

9th

7.11 Songs
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14.05 What was entertainment
16.05 Songs and readings for the holiday

10th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

11th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

12th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

13th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

14th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

15th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

16th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

17th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

18th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

19th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

20th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

21st

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

22nd

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

23rd

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

24th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

25th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

26th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

27th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

28th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

29th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

30th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

31st

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

1st

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

2nd

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

3rd

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

4th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday

5th

7.11 Songs
8.05 Light Classical Music
9.05 Skits and humorous sketches
9.55 Lights in Israel with Azaria Allon
11.05 Apple and Honey — songs and stories with Hagashah Halber and Naomi Shemer
12.05 On the prayers of the Marranos
13.05 A song for South America
14.05 What was entertainment
16.05 Songs and readings for the holiday